

LONGING LOVE FOR TRUTH

About Mind Body and Soul based on teachings of
Sri Guru Granth Sahib Ji

Bhai Sewa Singh Tarmala

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About this Book

It is absolute truth that all human beings are guests in this world. Any person that comes to this world has to die one day. Our death is predetermined from the court of God. It means that we come to this world with fixed number of breaths as our wealth. Despite this fact, we all are attached to the material things and have forgotten our death.

By following this path, we forget about our Creator, God and waste our life. Then we suffer by entering the cycle of life and death. The holy company of Saints, Devotees and Gurmukhs can help us achieve victory in the game of life.

This book explains the game of our mind. If the mind fails to unite with God in the life, it will enter reincarnation involving 8.4 million lives. This book explains how God trained our mind (in mothers womb) before sending it to this world. It also explains about mind's spiritual family, how the mind sleeps in this world, how it enters dream of this life and finally by joining congregation how can it be liberated. Questions on heaven, hell, and liberation are also answered in this book. In nutshell, the game from the separation of mind to its union with God is explained. Many techniques of guided meditation from Sri Guru Granth Sahib are documented in simple words to provide spiritual direction to the seekers.

As we all know, people remember God by many names based on different languages in this world. In this book, the name "Truth" is used to represent the formless God.

Note: In addition to swaas grass technique, many other techniques of guided meditation are explained in this book. It is very important to follow those techniques under proper guidance from an experienced Gurmukh. Unable to follow them in a proper manner

can be harmful to the body.

Babu Singh

Preface

The supreme faith and accomplishment in this world is by having union with God. It can be achieved by following the teachings of Gurbani. Gurbani teaches us to protect ourselves from the fire of evil-mindedness by guided meditation (Simran).

Once gurmukhs have united with God by Simran following the track of Gurmat, then there is no difference between those gurmukhs and God. They are always connected with God and are immersed in Him. Then God appoints them accountant of His door and they run the community kitchen of Shabad.

The people in this world are engrossed in maya and are wasting their life. Gurmukhs teach them purpose of their human life and take them on the path of saintly hood. By company of such Gurmukhs, other people also obtain blessings of God. When the people who follow the saintly path in their life develop intense desire to meet God, then God unites them with Gurmukhs.

By great fortune, Bhai Sewa Singh Ji Tarmala is united with God by following the teachings of the Sri Guru Granth Sahib. By following the Sri Guru Granth Sahib line by line, he explains the techniques of uniting with God (internally) to the congregation. He devotes all his time in teaching the practical way of spiritual life. He gives the knowledge of Naam (Word of God) to humanity by the Akath Katha (The speech on how our mind separated from God at birth and how it can be one with God in this life). He also helps to remove the obstacles and superstitions that plague the spiritual seeker on the path. His enlightened soul is reflected by his ambrosial speech and rapture appearance of the divine being. His ambrosial speech gives peace to the fire of evil-mindedness and allows the listener to pay complete attention to the message.

Approximately 600 students were enrolled in the class of 2009-10. Enrollment for one-year students (spiritual warriors) and four-year students takes place in March. The graduation day for students is in March. They wear white and orange uniforms at their graduation. Their minds are immersed in the color of God internally. It reminds us of an era of Gurus. The techniques of attunement to God are provided in a course to the ones who are trained as spiritual warriors. Those Gurmukhs who have compassion, faith, humility, respect for all living beings spend their lives serving the community in their areas.

The treasure of praising God and the knowledge of the Akath Katha is distributed to the congregation at Gurdwara Prabh Milne Ka Chao (PMKC). At PMKC you can find the continuous sound of hymns, meditation, and Akath Katha every Saturday evening and at annual camps from DEC 24th -31st and March 22nd - 31st in Moga Punjab, India. During the entire camp Akath Katha is explained in a simple way from Sri Guru Granth Sahib. During these camps you will learn the techniques of union with the Creator. The layers of divine knowledge will be opened in such a way that it will be absorbed in to the pores of the listener.

Despite limited resources, PMKC is distributing the knowledge of spirituality in every part of the world in an effort to reach every person. Many books of Bhai Sewa Singh have been published in Punjabi by Sarab Sukh Charitable Trust and are available for distribution at PMKC. This book is translated by the efforts of the English-speaking students of this institute. We have the hope that this book will provide spiritual direction to all seekers of the path.

Harpal Singh

Avtar Singh

Preface to English Edition

A few years ago “Sarab Sukh Charitable Trust” published Bhai Sewa Singh’s enlightening book “Prabh Milne Ka Chao”. Countless seekers have benefited from the rare Gurmat knowledge revealed by Bhai Sahib. Many seekers within and outside the Sikh community have been urging the Trust to publish an English translation of that book. With Guru’s grace and Bhai Sahib’s guidance that mission has now been accomplished. We have tried our best to faithfully follow the original Gurmukhi text and concepts. Since many terms used and concepts elaborated in Gurbani are unique and unparalleled, it is very difficult if not impossible to translate those into the English language. Many original terms have been left untouched in the translation. Only the words conveying the nearest possible meaning have been given in quotes. We hope the English speaking seekers will immensely benefit from this English version and spiritually progress towards realization of the Divine within.

We feel this book will provide readers with the fundamental knowledge they need to fully comprehend the concept of “Truth” and the Game of our life.

Though we have done our best to avoid errors, serious seekers might find errors and flaws. We humbly urge them to bring those to the attention of the trustees; so that, the necessary corrections may be made in future publications.

Harpreet Singh

Jagsir Singh

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Creation of Universe

Guru Nanak Dev Ji gives a detailed account of the creation of the Universe in Japji Sahib:

ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥

In the realm of Truth, the Nirankaar abides. Having created the creation, He watches over it and enjoys it. There are planets, solar systems and galaxies. If one speaks of them, there is no limit, no end.

(SGGS 8)

Before the universe came into manifestation, there was nothing except the all-pervading Truth. There was no form of any kind-subtle or material. The formless Truth absorbed in profound primal silence existed all alone. How long such a state existed, He alone knows. At one point in time, Truth conceived the idea of bringing His creation or universe into play. How this play manifested, is explained in Gurbani by Guru Nanak Dev Ji:

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥

*From the True Lord came the air, and from the air came water.
From water, He created the three worlds; in each and every heart He has infused His Light.*

(SGGS 19)

To start the creative process Nirankaar (formless Truth) created Air, then Water & Fire. The mixture of these three elements leads to a

nebulous state (Dhundoo-kaaraa, Fog). Guru Nanak Dev Ji says in Gurbani:

ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ ॥
ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ ॥੧॥

For endless (trillions of years) period, there was only utter fogginess. There was no earth or sky; there was only the infinite Command of His Hukam. There was no day or night, no moon or sun; Truth sat in primal, Sunn Samaadhi. ||1||

ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ ॥
ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ ॥੨॥

There were no sources of creation or powers of speech, no air or water. There was no creation or destruction, no coming or going. There were no continents, regions, seven seas, rivers or flowing water. ||2||

ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ ॥
ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨਾ ਕੋ ਆਇ ਨ ਜਾਇਦਾ ॥੩॥

There were no heavenly realms, earth or nether regions of the underworld. There was no heaven or hell, no time or Kaal. There was no hell or heaven, no birth or death, no coming or going in reincarnation. ||3||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ ॥
ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ ॥੪॥

There was no Brahma, Vishnu or Shiva. No one was seen, except the One Lord. There was no female or male, no birth and no social class; no one experienced pain or pleasure. ||4||

ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ ॥ ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖਵਾਸੀ ॥
ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨਾ ਕੋ ਨਾਥੁ ਕਹਾਇਦਾ ॥੫॥

There were no jatis (men who never marry) or satis (women who jump in fire at the cremation of her husband); no one lived in the forests. There were no Siddhas or seekers, no one living in peace. There were no Yogis, no wandering pilgrims, no religious robes; no one called himself the master. ||5||

ਜਪ ਤਪ ਸੰਜਮ ਨਾ ਬ੍ਰਤ ਪੂਜਾ ॥ ਨਾ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ ॥
ਆਪੇ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ॥੬॥

There was no chanting, no self-discipline, fasting or worship. No one spoke or talked in duality. He created Himself, and rejoiced; He creates and evaluates Himself. ||6||

ਨਾ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ ॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੋਆਲਾ ॥
ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਕੋਈ ਨਾ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ ॥੭॥

There was no purification, no self-restraint, no necklaces of basil seeds. There were no Gopis (person who takes care of cows), no Krishna, no cows or cowherds. There were no tantras, no mantras and no hypocrisy; no one played the flute. ||7||

ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ ॥ ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ ॥
ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ ॥੮॥

There was no karma, no Dharma, no buzzing fly of Maya. Social class and birth were not seen with any eyes. There was no noose of attachment, no death inscribed upon the forehead; no one meditated on anything. ||8||

ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨ ਮਾਛਿੰਦੋ ॥
ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ ॥੯॥

There was no slander, no seed, no soul and no life. There was no Gorakh and no Maachhindra. There was no spiritual wisdom or meditation, no ancestry or creation, no reckoning of accounts. ||9||

ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖੜੀ ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ ॥

ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥਿ ਨਾਵਣੁ ਨਾ ਕੋ ਪੂਜਾ ਲਾਇਦਾ ॥੧੦॥

There were no castes or social classes, no religious robes, no Brahmin or Kshatriya. There were no demi-Truths or temples, no cows or Gaayatri prayer. There were no burnt offerings, no ceremonial feasts, no cleansing rituals at sacred shrines of pilgrimage; no one worshipped in adoration. ||10||

ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ ॥ ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ॥

ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣੁ ਕਹਾਇਦਾ ॥੧੧॥

There was no Mullah, there was no Qazi. There was no Shaykh, or pilgrims to Mecca. There was no king or subjects, and no worldly egotism; no one spoke of himself. ||11||

ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ ॥ ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ ॥

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ ॥੧੨॥

There was no love or devotion, no Shiva or Shakti - no soul or matter. There were no friends or companions, no semen or blood. He Himself is the banker, and He Himself is the merchant. Such is the Pleasure of the Will of the True Lord. ||12||

ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ॥ ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ ॥

ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ ॥੧੩॥

There were no Vedas, Korans or Bibles, no Simritees or Shaastras. There was no recitation of the Puraanas, no sunrise or sunset. The Unfathomable Lord Himself was the speaker and the preacher; the unseen Lord Himself saw everything. ||13||

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤੁ ਉਪਾਇਆ ॥ ਬਾਣੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਦਾ ॥੧੪॥

When He so willed, He created the world. Without any supporting power, He sustained the universe. He created Brahma, Vishnu and Shiva; He fostered enticement and attachment to Maya. ||14||

ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ ॥
ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀ ਆਇਦਾ ॥੧੫॥

How rare is that person who listens to the Word of the Guru's Shabad. He created the creation, and watches over it; His Command is over all. He formed the planets, solar systems and nether regions, and brought Himself to manifestation. ||15||

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ ॥
ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ ॥੧੬॥

No one knows His limits. This understanding comes from the Perfect Guru. O Nanak, those who are attuned to the Truth are wonderstruck; singing His Glorious Praises, they are filled with wonder. ||16||

(SGGS 1035)

The above Gurbani Shabad describes the nebulous darkness that pervaded before the creation of the Universe. Everything was in a nebulous state. Nothing visible existed. There was no creation or any type of life. There was neither earth nor sun nor the moon. There was no direction, no heaven or hell. Even Brahma, Bishan and Mahesh did not exist. There were no empty rituals, or any places of pilgrimage. It was all- pervading Sunn (Primal Silence) and Sach-khand (realm of Truth).

As and when Truth willed, He created Maya and put three powers (of air, water and fire) under its authority and also determined the extent of the Universe. In the region demarcated, the physical universe was manifested and creatures created. An ensnaring web of Maya was spread throughout. He Himself manifested in His creation as the invisible, subtle Atma (soul).

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥

In each and every heart, Truth is permeating and pervading. In the water, on the land, and in the sky, He is pervading but hidden; He is revealed by Gurus shabad.

(SGGS 597)

Manifestation of Universe in its visible form:

In the 30th stanza of Jap ji Sahib Guru Nanak explains:

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥

ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥

ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥

ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥

One Maya used its techniques to create three disciples (air, water and fire), who were accepted by Truth. One was for the Creation the World (air); second was for the preservation (water); and third one was for the Destruction (fire). Maya will act as per Truths Will. Such is His Celestial Order. He watches over all, but maya can not see Him. How wonderful this is! I bow to Him, I humbly bow. The Primal One, the Pure Light, without beginning, without end. Throughout all the ages, He is One and the Same.

(SGGS 7)

The Creator directed the three qualities of Maya (Trehgun, Kaal) to demarcate an area within Sach-khand (Realm of Truth) where the visible universe would become manifested. The upper region of this demarcated area was named the Akaash (sky) and the lower one as Pataal (the nether region). From the nebula that existed between these two points the material elements of air, water and fire were created as needed. The Creator ordained these three elements to be stored at different places. Thus these three material elements became three divine powers. Maya presented these three to the

Creator for approval. The Creator approved these as His Sargunn Roop (manifested form) and ordained that Truth himself will direct the manifested universe as per His Will. Maya and the elements reverently accepted the Creator's command. The divine Light pervaded these elements and these were stringed and inter-connected through the vital air (pawan). After this, for the various life forms that were to be created on this earth, Maya created four Regions –Dharm khand, Gyaan khand, Saram khand and Karam khand (the realm of Righteousness, the realm of Knowledge, the realm of Endeavor and the realm of Grace). The three divine powers stemming out of the elements of air, water, and fire mentioned above were named Brahma, Bishan and Mahesh. They were assigned the functions of creation, preservation and destruction respectively. As per the divine Ordinance, an assigned quantity of air, water and fire from the nebula was commissioned into the formation of the Earth in combination with the material elements of akaash (sky, ether) and pataal (the nether region). This combination assumed a huge shape that was named the Earth (dharmaaala also known as inn - temporary abode for all life forms). As travelers come to an inn & leave, so will the various life forms come and depart from this Earth. The divine plan used for creation of the material elements and the Earth was also used for the creation of the four categories of life forms and thus started the life cycle. About this Guru Nanak in Jap ji Sahib says:

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥

ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥

ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥

Nights, days, weeks and seasons; wind, water, fire and the nether regions - in the midst of these, He established the earth as an inn (Dharmaaala). Upon it, He placed the various species of beings.

Their names are uncounted and endless.

(SGGS 7)

Thus having created 8.4 million life forms the Creator himself manifested in it as the invisible Transcendental Essence.

Creating and sustaining the live forms:

Nirankaar himself abides in all life forms as the subtle divine Light (soul, satpurakh, satnaam) and brings creation into existence through four categories of life forms.

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥

ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰਿ ਰਚਿ ਦੀਨੀ ॥੧੮॥

*Truth created life from eggs, womb, sweat and created natures
abundant vegetation from earth.*

(Guru Gobind Singh Ji)

In this way, some of the lives were created from eggs, some were created in wombs, some from sweat of the body and some from the earth (dirt). These are known as Andaj, Jeraj, Setaj and Utbhuj.

To support and sustain His own manifested creation, Truth has created air, water, and fire in the universe and maintains their right proportion for the upkeep of all four types of life forms so that none is ever in want. The excess elements in the nebula are stored as water in the ocean, fire in the shape of oil (crude) and gases under the earth and air in the sky. Thereafter, these material elements are used as needed.

For survival, one life form has been made food for the other. Vegetation that He produces, also serves as food for the creatures. Gurbani tells us:

ਇਕਿ ਮਾਸਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ ॥ ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਪਾਹਿ ॥
ਇਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ ॥ ਇਕਿ ਪਉਣ ਸੁਮਾਰੀ ਪਉਣ ਸੁਮਾਰਿ ॥
ਇਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮ ਆਧਾਰਿ ॥

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One type of species eat meat, while others eat grass. Humans have all the thirty-six varieties of delicacies. Some species live in the dirt and eat mud. Food for some species is air. The food for our mind is Naam (Word of Truth).

(SGGS 144)

Truth protects His creation through His divine power. By His Grace, He sustains the lives in water and on the earth.

ਦੀਨਨ ਕੀ ਪ੍ਰਤਿਪਾਲ ਕਰੈ ਨਿਤ ਸੰਤ ਉਬਾਰ ਗਨੀਮਨ ਗਾਰੈ ॥
ਪੱਛ ਪਸੂ ਨਗ ਨਾਗ ਨਰਾਧਪ ਸਰਬ ਸਮੈ ਸਭ ਕੋ ਪ੍ਰਤਿਪਾਰੈ ॥
ਪੋਖਤ ਹੈ ਜਲ ਮੈ ਥਲ ਮੈ ਪਲ ਮੈ ਕਲਿ ਕੇ ਨਹੀਂ ਕਰਮ ਬਿਚਾਰੈ ॥
ਦੀਨ ਦਇਆਲ ਦਇਆ ਨਿਧਿ ਦੇਖਨ ਦੇਖਤ ਹੈ ਪਰ ਦੇਤ ਨ ਹਾਰੈ ॥ ੧॥੨੪੩॥

He always Sustains the Lowly, protects the saints and destroys the enemies. At all times he Sustains all, animals, birds, mountains (or trees), serpents and men (kings of men).

He Sustains in an instant all the beings living in water and on land and do not ponder over their actions. The Merciful Truth of the Lowly and the treasure of Mercy sees their blemishes, but does not get tired by giving everything to them. (1.243)

(Guru Gobind Singh Ji)

To fulfill the needs of the various life forms on the Earth planet, a necessary contact has been established with the other cosmic bodies like the moon and the sun. The whole Universe runs under His command. When He wishes to end the cosmic play and be all by Himself again, all the life-forming elements disappear into their original essence and this leads back to a nebulous state (dhundoo-kaaraa).

Advice to the mind before sending it to the world

Truth informed the mind that He is going to enact a cosmic play. The mind will be the player in the game. The mind is part of Truth and the mind is the divine embodiment of Truth. Within the pre-ordained period of time, irrespective of victory or defeat, the mind will go back. Further, the mind was told that it would go into the field of Maya (human body or lok) and play the game of life with a fixed amount of precious life- breath (swasaa da dhan) as its prime Capital. As soon as the precious Capital is used up, irrespective of winning or losing the game of life, the individual mind will have to return Home. Thus the mind would visit the Earth as a guest and return Home like a guest does after a brief sojourn away from home.

This cosmic play shall be enacted through Shabad (Naam). The Play will begin with separation from the Shabad and end with reunion with the Shabad. While playing the game the mind sometimes will merge with or separate itself from the Shabad. Assuming the visible, physical form and separation from the Word of Truth (shabad) will be called birth and discarding of the physical vesture and merging with the Shabad will be called death:

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੂਆ ॥

Union and separation are ordained by the Primal Truth.

(SGGS 1007)

All of this is explained in Gurbani:

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ ॥

With death pre-ordained, the mind comes into the world of Maya.
(SGGS 876)

Before its sojourn on the Earth the mind inquires about its food and survival. Truth says, “if you keep my remembrance while in your physical form, you will be provided with Amrit (Nectar also known as Har Rass, Braham Rass, Naam Rass) and that will be your food”. The mind then asks, “if busy with worldly affairs and your remembrance is lost, how will I regain this memory?” Truth replies, “My Hukam (divine command) will be inscribed on the forehead of your physical body which on reading you will remember me.”

ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਸਿਮਰਿ ਪਰਾਣੀ ॥
ਤੋਸਾ ਦਿਚੈ ਸਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ ॥

Pre-ordained destiny inscribed upon our forehead tells us to meditate in remembrance of Truth. Nanak says “I am a guest in this world. Please Bless me with your Naam”.
(SGGS 319)

On coming face to face with each other, human beings will be able to remember Truth. If because of ignorance, they fail to interpret the divine order on the forehead, they will have to join the holy congregation to re-discover the secret.

ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ ॥ ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਮਿਟਾਵੈ ॥
ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥

One whose heart's desires lead him from his own home, to the Saadh Sangat, the Company of the Holy, shall be rid of the cycle of birth and death. When he comes to sanctuary of Guru, his hopes and desires are fulfilled by following the Guru's teachings.

(SGGS 103)

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While doing sewa (selfless service) in the holy congregation, you will come across saintly beings who doing their duty will constantly remind the members of the holy congregation the purpose of life and also keep reminding that they must lead a life of pious remembrance and simran (meditation).

ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥

Sewa of Saint is performed by meditating on the Naam.
(SGGS 265)

We then have to do sewa of Shabad Guru (Word of Truth) by listening to it.

ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥ ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥

The voice of Truth is Shabad. The Surat (the mind who is connected to Shabad) listens to His Praises.
(SGGS 285)

Then we should do sewa of Truth with our eyes by looking at Him.

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥

A selfless service of Truth is performed by looking at Him.
(SGGS 558)

In doing so, those minds regain memory of their divine Home, the secret of Sach-khand and Brahm gyaan (the subtle divine knowledge) is revealed to them. When summoned back Home through Naam, those Gurmukhs shall return Home.

Union of elements and the mind in mother's womb

Gurbani has revealed the entry of the mind in the mother's womb:

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੂਆ ॥ ਪੰਚ ਧਾਤੁ ਕਰਿ ਪੁਤਲਾ ਕੀਆ ॥
ਸਾਹੈ ਕੈ ਫੁਰਮਾਇਅਤੈ ਜੀ ਦੇਹੀ ਵਿਚਿ ਜੀਉ ਆਇ ਪਇਆ ॥੧॥
ਜਿਥੈ ਅਗਨਿ ਭਖੈ ਭੜਹਾਰੇ ॥ ਊਰਧ ਮੁਖ ਮਹਾ ਗੁਬਾਰੇ ॥

Union and separation are ordained by the Truth. The mother's body is made from the five elements. By the Command of Truth, the mind comes and enters into the body of mother (in womb). In that place, the fire rages like an oven. In that darkness it lies face down.

(SGGS 1007)

In the mother's womb, the cloth of five elements is given over the soul. Gurbani explains how the soul enters our body.

ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉ ਨਦਰਿ ਨਿਹਾਲਿਆ ਰਾਮ ॥
ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ ਦਿਖਾਲਿਆ ਰਾਮ ॥

Like the meteor shoots across the sky, our soul like a meteor shoots the divine light into the Sukhmana channel. How can it be seen with the eyes? The True Guru reveals the divine Shabad to His servant who has accomplished perfect karma (of union with Truth).

(SGGS 1110)

Truth has given the mind four yugas (ages) to play this game of life; The mind must return home after the game is over. But charmed by splendor of material phenomena (Maya), the mind forgets the

Truth; hence, suffers through many life forms. While the mind is in the womb, Truth orders the obedient Elements (air, water and fire) to instill fear and awe in mind; so that, it can regain the lost memory of its Supreme Father that it has lost in being casual and careless. Gurbani explains:

ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ ॥ ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ ॥ ਸੋ
ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ ॥

The earth, the water, the air and the fire are Gurmukhs. The Gurmukhs show the wonder of their Play to the mind. The mind who has no Guru, dies over and over again, only to be re-born.

One who has no Guru continues coming and going in reincarnation.

(SGGS 117)

On Truth's command the Elements start their game of awe and fear. The mind who is upside down in the mother's womb is trained. Gurbani tells us:

ਜਿਥੈ ਅਗਨਿ ਭਖੈ ਭੜਹਾਰੇ ॥ ਊਰਧ ਮੁਖ ਮਹਾ ਗੁਬਾਰੇ ॥

In that place, the fire rages like an oven. In that darkness it lies face down.

(SGGS 1007)

While connected with Naam in the mother's womb the mind remains happy. When the connection with Naam is broken the mind gets upset and suffers. Seeing the terrible elements rushing towards it from all four directions, the mind already suffering in the fire of the womb, becomes terrified. Finding a void in the sky the mind rushes towards it and prays to the Supreme Father for mercy. This brings back the memory of its divine origin and nature, its separation and other related memories of its journey away from Home. Gurbani explains:

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ ॥
ਤੇਰੇ ਦੁਆਰੈ ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ ॥

*In my past life, I was Your servant; now, I cannot leave You. The
celestial sound current (Sehaj Dhun) resounds at Your Door.
Your insignia is stamped upon my forehead.*

(SGGS 970)

Finding the mind begging for mercy, Truth commands the Elements to stop their game of fear and awe and establishes contact with the mind. This is how the union of our body and Atma takes place in the mother's womb. The mind understands that a home is being built for it to live in. Gurbani tells us about how the home for the mind is built.

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ ਰਕਤ ਬੁੰਦ ਕਾ ਗਾਰਾ ॥
ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ ॥

*The sperm and the egg are in the form of mud. It is enclosed in
the wall made of water, supported by the pillars of air; From
that the framework of our body comprising of bones, flesh,
nerves and blood vessels is made; the poor mind-bird dwells
within it.*

(SGGS 659)

As soon as this union takes place the formless Father establishes His divine connection with us through our umbilicus (nabh ghaat). This takes place through the medium of the vital air that is ever active and connects and strings everything in this universe in one harmonious whole.

Structure of our body in the mother's womb:

In the mother's womb, the human body is formed in four systematic stages or khands (regions)- Dharm khand, Giaan khand,

Sarm khand and Karam khand. In Jap ji sahib, Guru Nanak Dev describes four khands in detail:

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥
 ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
 ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
 ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

In the Dharam Khand there is righteous living. There are so many types of winds, waters, fires, Krishnas, Shivas, Brahmas, fashioning forms of great beauty, adorned and dressed in many colors. There are so many worlds and lands for working out karma and many lessons to be learned! There are so many Indras (clouds), moons, suns, worlds and lands. There are so many Siddhas, Buddhas, Yogic masters and goddesses of various kinds. There are so many demi-gods and demons and so many silent sages. There are so many oceans of jewels, so many ways of life, so many languages and so many dynasties of rulers. There are so many intuitive people, so many selfless servants. O Nanak, His limit has no limit!

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥
 ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
 ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ ॥
And now we speak of the Giaan khand, the spiritual wisdom reigns supreme. The Sound-current of the Naad vibrates there, amidst the sounds and the sights of bliss. In Saram Khand, the Word (divine) is Beauty. Forms of incomparable beauty are

fashioned there. These things cannot be described. One who tries to speak of these shall regret the attempt. The intuitive consciousness, intellect and understanding of the mind are shaped there. The consciousness of the spiritual warriors and the Siddhas, the beings of spiritual perfection, are shaped there.
(SGGS 7/8)

Gurbani explains and illustrates this with examples from the physical world. The river waters of the Ganges, Jamuna and Saraswati have their confluence at Allahabad, India. Like the current of their flowing waters, a connecting current of vital air has been established within our body at the navel with Naam. This vital air flows through two subtle channels located on either side of human spine and one within the spine. These channels are called Ida, Pingula and Sukhmana. At many places in Gurbani these have been called the Ganges, Jamuna and Saraswati. Many branches come out of the Ida and Pingula channels which make the structure of our body. When the vital air (pawan) enters these, it is cold and is called Chand (the moon). The vital air is hot when leaving these channels and is called Suraj (the sun).

The Ida, Pingula and Sukhmana have their confluence at a point on our lower forehead between the two eyes. This point is called Trehkuti (the confluence of the three). Here the Sukhmana gets closed. The flow of the vital air becomes uneven. Sometimes the flow is more through Ida and sometimes it is more through the Pingula. Because of this uneven flow it is called Bikham Nadee (the terrible, turbulent stream). Because of the disturbed equilibrium all previous memories (of Truth) are lost. The confluence of Ida and Pingula is called Prayag (the holy place of pilgrimage); hence, it is also called Teerath (the pilgrimage place). Above this area, the Shabad (the holy Word) manifests at sehaj ghaat (the border of primal silence). It is called the divine Light or the holy Naam. Because of the manifesting Shabad, this place of pilgrimage is called Amritsar (the pool of nectar) in Gurbani. Next to it is the

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Hari Mandir also called Gurdwara (Guru's Abode). Day and night the unstruck melody (the Anhad Bani) reverberates here. At the time of birth our connection with Dharan (the umbilicus) gets severed. At that time the Nine Doors open and the Sukhmana gets closed. The distance between where the Sukhmana closes between the two eyes and the Dharan (the umbilicus) is called Bhavsagar (the terrible world ocean). This terrible, world ocean has to be crossed through Shabad Surat (attention of mind on the Naam) practice. The vital air helps in connecting the two shores of the Bhavsagar.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥ ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥

*Truth Himself is the Master of two ends. He plays and He enjoys;
He is the Inner-knower, the Searcher of hearts.*

(SGGS 277)

Home of the mind and its spiritual family

Dharam Rai, Chitargupat, Soul and Mind live together in the mother's womb. They all remain attuned to and absorbed in the Naam (melodies of the divine music also known as Word of God). Absorbed in the divine Naam they are always in bliss and do Naam Simran with each and every breath (constantly meditate on the holy name).

ਜੈਸੇ ਜਨਨਿ ਜਠਰ ਮਹਿ ਪ੍ਰਾਨੀ ਓਹੁ ਰਹਤਾ ਨਾਮ ਅਧਾਰਿ ॥
ਅਨਦੁ ਕਰੈ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੈ ਨਾ ਪੋਹੈ ਅਗਨਾਰਿ ॥

The mind is preserved in the womb of its mother, by the Support of the Naam; It is cheerful, and with each and every breath it remembers the Truth, and the fire (heat) in the womb does not touch it.

(SGGS 379)

Truth tells Mind that because of its attunement with Naam, the fire within the mother's womb does not harm it. Fire within the womb could cause injury to or harm the spiritual family if it loses its state of attunement to the Shabad (Naam). When the formless Truth (Nirankar) severs His connection, the spiritual family experiences pain and suffering from the heat of the fire within the womb. At that time the excruciating pain makes it feel as if it has been separated from the Father for a long period of fifty years. Gurbani says:

ਇਕੁ ਪਲੁ ਖਿਨੁ ਵਿਸਰਹਿ ਤੂ ਸੁਆਮੀ ਜਾਣਉ ਬਰਸ ਪਚਾਸਾ ॥
If the mind forgets Truth for a moment, even for an instant, it feels like separation of fifty years.

(SGGS 601)

Humble and reverent prayer by the mind helps to re-establish the divine connection. The mind is given this training of separation from and union with the formless Truth time and again; so that, the mind may not forget its Father when at birth it embarks on a worldly journey. Through the Guru's word we are reminded:

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ ॥
*As is the fire within the womb, so is Maya (thoughts) outside.
The fire of Maya is one and the same; the Creator has
staged this play.*

(SGGS 921)

Within the mother's womb the mind remains attuned to Truth through constant simran (meditation). When still in state of perfect attunement before birth, Truth tells the Mind through His divine Word:

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥
ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥
ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥
ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥
ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥
ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥੨॥
ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ ॥
ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੁਸੈ ਦਸਵੈਂ ਤਤੁ ਸਮਾਈ ॥
*Truth fashioned the body (human) chamber with six rings, and
placed within it the incomparable thing (Naam). The lock and
key to protect it were made of air; the Creator did this in no time
at all. Our mind is advised to stay awake and aware now. The
mind was warned that if it will be careless, it will waste its life
and its home will be plundered by thieves (lust, anger, greed,*

pride and attachment). The five guards (act as thieves) at the gate, cannot be trusted. When the mind is conscious, it shall be enlightened and illuminated. The mind (soul-bride) attached to the nine openings of the body, is led astray and does not obtain that incomparable thing. Says Kabeer, the nine openings of the body are being plundered; rise up to the Tenth Gate, and discover the true essence.

(SGGS 339)

Truth tells the Mind that on the foundation of a round pillar with six chakras (rings or plexus or energy centers) his bodily house has been built. A predetermined quantity of precious capital (breaths) has been given to the mind. When in the material universe, the Mind must not become casual and careless. Remaining perfectly awake, the precious Capital must be spent with utmost care and caution. When stepping out of the home, there will be five thieves pretending to be safe guarding the home (of mind). They must not be believed or relied upon; otherwise, they will rob the precious Capital. He should venture out under the protection of the Shabad. At birth, the Nine Doors will open and the five thieves (lust, anger, greed, attachment and ego) will be able to enter and leave this house at will. For this very reason the mind must close the nine doors (nine openings in the body) and enter the Tenth to find Naam (source of bliss) and Amrit.

Duties of the Spiritual Family (who resides in the body):

The human body, made of five material elements has been called house, village, fort, city and a country. The divine family of Truth resides in this body. Gurbani describes the divine family members as: Atma (individual soul), Sacha Shabad (the divine word), Naam (the shabad), Jot (the divine light), Dharam Rai (the righteous king), the mind, Chitargupat (the recorder of deeds), Surat (consciousness) Budh (intellect) Dushat Atma (the minions of death, also known as Jum or Yum), Satogunn, Rajogunn, and Tamogunn (the three

qualities of Maya) and Kaal (the king of the manifested universe). Dharam Rai is entrusted with the duty to seek record of all of Mind's deeds and misdeeds. In addition, he acts as the head of Yums(the minions of death). Gurbani explains it:

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

The Righteous Judge (Dharam Rai), by the Hukam of Truth's Command, administers True Justice. The yums, ensnared by the love of duality, are subject to Dharam Rai's Command.

(SGGS 38)

The duty of Chitargupat is to follow the Mind wherever it uses its breath (at Rajogunn, Tamogunn or Satogunn), record its deeds and misdeeds and forward the record to Dharam Rai.

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

Chitargupt (secret photographer) records the actions of the mind and Dharam Rai judges this record. They sing praises of Truth at His door.

(SGGS 6)

Chitargupt and five doots (thieves) are in the service of Dharam Rai. They become Yums at the last breath of the mind. They always secretly trail the Mind and bring it to Dharam Rai's presence after the predetermined precious Capital of life breath has been all used up resulting in death.

ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ ॥

The five farmers (five thieves acting as farmers) run away at the last breath of mind and the mind gets arrested.

(SGGS 1104)

LONGING LOVE FOR TRUTH

Kaal is the head of Trehgun (sato, rajo and tamo gunns and the created universe). Gurbani states:

ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥

The three qualities of maya are under the command of Kaal.

(SGGS 231)

The five doots put our mind to sleep by placing it in illusion. The doots change their appearance and act as thugs, as farmers or as thieves. When the capital of breath given to our mind comes to an end, then they act as Yums (Devil).

The Soul is the head of this family and keeps a watchful eye on each and every member's role in the game. Truth is the head of this village and must ever be revered and remembered by the mind. Gurbani illustrates this.

ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ ॥

ਓਹੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੈ ਧਾਰਿ ॥

The body and the breath of life belong to the Truth and are under His Command. Why forget Him from your mind? Keep the Lord enshrined in your heart.

(SGGS 233)

Panj Shabad, Anhad Bani and Sehaj Dhun

The terms used in the chapter include panj Shabad, anhad bani and sehaj dhun. These are in the form of music tunes. Panj shabad means the five divine sounds. They resound in the house of mind and also with Truth. The divine speech of Truth is known as Anhad Bani. It is the best of all the speeches. Truth Himself gives this speech. Sehaj dhun is the divine Word of Truth. It is the divine command for our minds and is also known as Hukam.

Truth in His grace and mercy reveals His secret Shabad – the insignia of His existence- (Anhad Bani or Sehaj Dhun) to some blessed souls. The Guru gives the Gurmantra and through Gurmantra the secret Anhad Sabad (Word of Truth) is revealed to the seeker.

The Sukhmana channel, located in the center of the spine travels upward making six circles (chakras). These six chakras are called khat chakras (six homes or six doors). These are the six places where the channels of Ida and Pingala meet with the Sukhmana channel. When the divine light of our soul travels through these circles, different types of sounds are produced. Gurbani says:

ਕਰ ਕਰਿ ਤਾਲ ਪਖਾਵਜੁ ਨੈਨਹੁ ਮਾਥੈ ਵਜਹਿ ਰਬਾਬਾ ॥
ਕਰਨਹੁ ਮਧੁ ਬਾਸੁਰੀ ਬਾਜੈ ਜਿਹਵਾ ਧੁਨਿ ਆਗਾਜਾ ॥
ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਮਨੂਆ ਨਾਚੈ ਆਣੇ ਘੂਘਰ ਸਾਜਾ ॥੧॥

ਰਾਮ ਕੋ ਨਿਰਤਿਕਾਰੀ ॥ ਪੇਖੈ ਪੇਖਨਹਾਰੁ ਦਇਆਲਾ ਜੇਤਾ ਸਾਜੁ ਸੀਗਾਰੀ ॥

With the entry of divine light in the six chakras, the divine melody of drum beat appears and eyes act as tambourines. The sound

of the guitar is heard in the forehead area. The sweet flute music resounds in the ears. The mind starts to dance is reflected by presence of sound of shaking ankle bracelets. This is the rhythmic dance of mind for the Truth. The Truth, sees all the make-up and decorations of such a mind.

(SGGS 884)

These sounds resemble the tones and tunes of a cricket, flute, gong, conch shell, horn, tinkling bells, trumpet, rebeck, singing cicadas in the silence of the night, and a falling bronze vessel. Other than five sounds, many more melodies manifest. On the opening of the sixth chakra, the Shabad enters the Gagan (the Tenth Sky). This continuously reverberating melody at the Tenth Sky is called Sehaj Dhun or Anhad sabad. When our mind enters the stage of UnnMunn (inward mind), all the doors open and the tunes and all the shabads start to sound.

ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥

The divine melody of the Shabad vibrates.

(SGGS 917)

The combined symphony of these sounds is called Anhad Bani. When these melodies are very loud and fast they are called Taar Ghor Bajaantar (The grand orchestra of divine music). All these melodies reverberate at the Tenth Door in the Sukhmana and are called the divine music in the house of Sukhmana “Sukhman De Ghar Raag”

ਘਰ ਮਹਿ ਘਰੁ ਦੇਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥

ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ ॥

ਤਾਰ ਘੋਰ ਬਾਜਿੰਤ੍ਰੁ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ ॥

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥

ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ॥

ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੁ ਨ ਜਾਇ ॥
ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ ॥
ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥
ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ॥

The True Guru is the All-knowing Primal Being; He shows us our true home within the home of the self. The Panch Shabad, the Five Primal Sounds, resonate and resound within; the insignia of the Shabad is revealed there, vibrating gloriously. Worlds and realms, nether regions, solar systems and galaxies are wondrously revealed. The strings and the harps vibrate and resound; the true throne of the Truth is there. Listen to the music at the Sukhman channel and concentrate in the sunn. Contemplate the Unspoken Speech, and the desires of the mind are dissolved. The heart-lotus is turned upside-down, and is filled with Ambrosial Nectar. This mind does not go out; it does not get distracted. It remembers truth without chanting and the mind is immersed in the Primal Truth of the ages. All the companions of this path are blessed with the five shabads. The Gurmukh minds dwell in their homes. Nanak is the slave of that one who seeks the Shabad and finds their home within.

(SGGS 1291)

Capital of breaths and trading centers in the body

Truth sends the mind to this earth with one and the only one Capital (the vital breath). The mind is fully instructed as to how this Capital is to be used and spent. This Capital is priceless and must not be wasted. It must be used with utmost foresight and discretion. After birth the mind is slowly lured into and ensnared in the web of evil passions of lust, anger, greed, pride and attachment (Kaam, krodh, lobh, moh and hankaar) by Maya (the ephemeral material phenomena). Maya makes the mind waste and squanders away its most precious Capital.

The Nirankaar (formless Truth) has created four trading centers (hut) within the body. The mind spends its vital life breath at these trading centers. They are as follows:

1. Mokh da Hut (the trading center of liberation):
Its center is the Tenth Door also called Thir Ghar, Nij Ghar, Nij Sunn, the Tenth Sky, Sehaj Guffa and Shivpuri.

ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ ॥
ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ ॥
Air flows in the channels of Ida and Pingala from naval to area between the eyes below the forehead. Gurmukh focuses his attention at a point on naval where the air ends and the sunn starts; At that place, Gurmukh searches, and finds the essence of Naam (Shabad). This Shabad permeates the nij ghar (home of mind); and by this shabad Gurmukh reaches the Divine Light of three worlds.

(SGGS 945)

Here the mind gets knowledge of Brahm (the divine), Jot (the divine light), Anhad Bani (the unstruck melody) and amrit (ambrosial nectar)

2. Sato gunn Hut (the trading center of saintly virtues):
Within the body, heart is its center and it owes its origin to element of water. Here the mind buys compassion, contentment, humility, tolerance, moral and ethical control and dharma (daya, santokh, nimrata, sahasheeltaa, jat sat, dharm).
3. Rajo gunn Hut (the trading center of material needs):
Its center within the body is Dharan (the umbilicus). The element of air is its source. Here the mind buys commodities called hopes, desires and cravings and worries (asa, abhilasha, trisna).
4. Tamo gunn Hut (the trading center of temptations):
Its center is the organ of procreation. Fire is the originating source. Here the mind buys kaam, krodh, lobh, moh, ahankar, dwait, nindia and chugli etc. (lust, anger, greed, pride, attachment, perverted ego, duality, slander etc).

Completing its earthly sojourn and having used up his precious Capital, the mind reaches the court of Dharam Rai for the final audit of his deeds. It's up to the mind whether to use his Capital for union with the Nirankar or waste it in useless pursuits. The Gurmukhs (saintly souls) always stay attuned to Truth and use the given precious capital in Naam Simran (meditation of Truth). Thus they are received with honor in the divine Court.

Game of Maya

Having received all instructions and knowledge in the womb, the child enters this material world at its birth. In the womb, all nine doors of the body (two eyes, two ears, two nostrils, mouth, two organs of procreation and waste elimination) remain closed. Only through one channel (umbilical cord) does the mind remain in touch and keep union with the supreme Father. As soon as the mind is born, the contact and connection that was maintained through the umbilicus gets severed. The nine doors open. As soon as the cycle of breath starts, the Shabad of air enters through the mouth and continuing via the channels of Ida and Pingula into the lungs and then connects where there was connection with Naam. At that place, a stream of Anhad Naad (divine music) starts. The point where the Shabad and the pawan (vital air) come in contact with each other is called dharan, naabhi or belly button. As the pawan (vital air) enters the body, the balance of channels of Ida and Pingala is distorted by the heartbeat. The Soul becomes hidden in the Sukhmana channel. This hidden Soul is the same divine essence as Naam or Sacha Shabad and Jot. Mind's state of attunement with hidden Soul is lost. Anhad Shabad's tone becomes very weak. The mind enters the three qualities of maya. The five doots put the mind in illusion and fill it with the fire of desires, ambitions, suspicions, worries, etc. The mind becomes deaf (can not listen to Naam) and blind (can not see Truth).

ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ ॥

The manmukhs are deaf and blind; they are filled with the fire of desire.

(SGGS 1415)

Consequently, the mind becomes separated from the Anhad Bani. When chanting (meditating) in loud voice, some people say that Truth is not deaf. They ask why should we meditate by chant in loud voice. Gurbani teaches us that Truth is not deaf. It is our mind that is made deaf by the five doots.

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥

The mind that is attached to Maya (thoughts) is totally blind and deaf. It does not listen to the Shabad in the great uproar created by doots in the form of thoughts.

(SGGS 313)

A deaf person always speaks loudly. As we are spiritually deaf (can not listen to Shabad), we should chant loudly when meditating.

Having been separated from the spiritual family, the mind tries to find the supreme Father in the material world of five elements. The game in the body is played under supervision of Soul. The mind separates from the spiritual family when it sleeps in the three qualities of maya. Kaal informs Maya that Mind has lost contact with Shabad and it is bewildered. Kaal instructs Maya to delude the Mind and bring it under complete control. Maya with its charm and illusion brings the Mind under Kaal's control. Dharam Rai and Chitargupat start doing there ordained duty of tracking and recording Mind's activities.

Like a baby sitter tries to divert a baby's attention with colorful games and toys; so does Maya keep mind preoccupied with colorful and charming objects of material, making the mind oblivious of its divine origin. With its charm and illusion Maya makes the mind hanker after worldly objects, and makes him run from one place to another (sometimes at sato gunn, sometimes at tamo gunn and sometimes at rajo gunn). Gradually the mind is weaned away from Sato gunn because with Sato gunn mentality longing for union with the Supreme Father could return to the mind. Mind's intuitive

balance becomes more and more distorted as Maya with its charm, makes the mind move farther and farther away from Sato gunn. Jealously, duality and mental conflicts start afflicting it. Mental conflicts start affecting the physical body too. This leads to conflicts in the family and the society. This is what triggers duality, jealousy, and conflicts on the global level. Finding that the mind has forgotten its origin and is under complete control, Kaal is immensely pleased because if the mind is free, it can still use its sensory apparatus to recognize and find the Creator, hear Truth's voice, and partake in Amrit. Kaal using its ensnaring network deludes the mind's sensory organs and keeps them turned outward towards material objects. Gurbani explains how Kaal ensnares the sensory organs:

ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ ॥ ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ ॥

The trap of Kaal is hanging over our tongue (speak rudely, crave for good foods) and eyes (look at the material world) and ears (hear talks of evil).

(SGGS 227)

Kaal's ensnaring mechanism does not allow our inner eye to turn inward; consequently, instead of looking at its Supreme Father, the mind lusts and longs for beauty, wealth, and possessions of others. Ears, instead of longing to hear the Fathers voice, remain enraptured in hearing worldly voices of slander. The tongue remains intoxicated with enjoyment of material objects and, the mind sleeps in the ecstasy of Maya.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥ ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥
ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥

The eyes are asleep in dishonesty, gazing upon the beauty of another. The ears are asleep, listening to slanderous stories. The tongue is asleep, in its desire for sweet flavors.

The mind is asleep, fascinated by Maya.

(SGGS 182)

This makes the mind forget its real self and it works hard for mere physical comforts day and night. The mind does not follow the spiritual path that alone can bring everlasting comfort and bliss.

Maya takes the mind in its three qualities:

Rajo gunn Hut: In Rajo gunn material mode, the mind thinks about physical comforts and is always busy in realizing those comforts. Trapped in copycat mentality, the mind becomes a slave of material desires. The mind always seeks the best of this world in food, drink, and household comforts. For realizing its material dreams the mind undertakes material pursuits with help from sensory and motor organs. Maya tells the five wicked emissaries (lust, anger, greed, pride and attachment) that the mind is coming to undertake farming for profit. They should pretend to be hardworking farm workers who could help the mind undertake profitable farming and thus win its confidence. Actually, they deceive the mind. When the mind undertakes the farming enterprise, the five wicked emissaries of Kaal assuring him profit with their help, establish their full control of the mind's family (subtle sensory and motor organs). Gradually, Mind and all its associates fall prey to the five wicked ones making the mind causal and careless. When the mind joins the holy congregation in the company of saints, it recollects his glorious origin. Dawning of this knowledge makes the mind realize that it has been robbed of its precious treasure of vital life breath and thus grows repentant. The mind tries to make its associates (family members) understand this cheating game. The mind finds them unwilling to listen because they are also united with five emissaries. Then Kaal gives an order to the physical sensory and motor organs of the body not to listen to the mind. Then the mind plans to leave the village (physical body) because it has now become clear to it that all its actions and undertakings are being accounted for by

Chitargupat. In Dharam Rai's court, accounts of its worldly deeds will be found in deficit. The mind realizes this only when it either receives the death summons or Yums come to take it with them. At that time the mind seeks help from its farming tenants (lust, anger, greed, pride and attachment who met the mind as farmers) but they are already on their way out of the village. The mind sadly realizes the loss of its precious Capital. While being driven by Yums (minions of death) the mind renders advice to others never to rely upon the deceitful emissaries of the Kaal and settle every score with them while still in the field. It prays and begs Truth's mercy just for once with a promise never to get caught in the terrible world ocean again. Bhagat Kabeer describes the mind's terrible plight in Gurbani:

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ ਕਿਰਸਾਨਾ ॥
 ਨੈਨੂ ਨਕਟੂ ਸ੍ਵਨੂ ਰਸਪਤਿ ਇੰਦ੍ਰੀ ਕਹਿਆ ਨ ਮਾਨਾ ॥੧॥
 ਬਾਬਾ ਅਬ ਨ ਬਸਉ ਇਹ ਗਾਉ ॥
 ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਗੈ ਕਾਇਬੁ ਚੇਤੂ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥
 ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ ॥
 ਪੰਚ ਕ੍ਰਿਸਾਨਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ ॥੨॥
 ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ ॥
 ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ ॥

The body is a village, and the mind is a landlord; the five farmers live there. The eyes, nose, ears, tongue and sensory organs of touch do not obey any order of the mind. O father, now I shall not live in this village. The accountants ask for an account of each and every moment. When Dharma Rai calls for my account, there shall be a very heavy balance against me. The five farmers shall then run away, and the mind will be arrested. Says Kabeer, listen, O Saints: settle your accounts in this farm while alive. O Lord, please forgive Your slave now, in this life, so that he may not have to return again to this terrifying world-ocean.

(SGGS 1104)

Tamo gunn Hut: (the trading center of temptations and mental corruption): When the mind trades his Capital at Tamo gunn's storehouse, the emissaries of Kaal make him the owner of that place. The mind behaving like a king never thinks of returning home; instead becomes haughty and rebellious. The mind remains oblivious of the fact that he is actually in the fort of Kaal's trap. Respect he receives is just to hoodwink him and rob him of his precious capital. Actually, Chitargupat is reporting all of the mind's actions to Dharam Rai. Going into the majestic presence of Truth, Dharam Rai narrates that the mind feeling secure in Kaal's fort, is behaving like a rebel king. Dharam Rai is then ordered to go to the fort and have the mind released from there. Dharam Rai says that the fort is very strong and fortified. It has the double wall of duality and triple moat of Trehgunn (Rajo, Tamo and Sato). Maya's fiat runs all around. It would be impossible for Dharam Rai to seek the mind's release. Expressing his helplessness Dharam Rai states that the fort where the mind has been made captive has lust as the doorkeeper, sorrow and pleasure are the guardsmen and sin and charity are the two parts of the gate. Quarrelsome anger is the chieftain. The mind grown rebellious has heavy protective armor on him. The worldly tastes are his protective vest, attachment is the hard hat, and evil and wicked thinking is the bow in hand with insatiable desires as the arrows. Dharam Rai says it would be impossible for him to seek the mind's release from such impregnable defenses of the enslaving fort. Dharam Rai is ordered to fight. In obedience Dharam Rai prepares to launch an attack. The weaponry used by Dharam Rai consists of the charge of loving devotion (prem pleeta), focused consciousness as the rocket (surat hawae) and spiritual knowledge as the bomb (golaa giaan). Together, these weapons set off an explosion that results in fire of Divine knowledge (Braham Agan) that demolishes the ramparts of the Kaal's fort. As an aftermath to this explosion, the five Divine Melodies manifest. These five Divine Melodies help in capturing the five wicked emissaries of the Kaal and in defeating the Kaal himself. With the help of truth and contentment, the fort's door is

demolished and advancing into the inner chamber, the rebellious mind is captured. But all this becomes possible only with Guru's grace and the help of holy congregation (Sadh-Sangat). Through power of Simran (meditation) and help from the saintly souls, the mind is released from the ensnaring trap of Kaal and reunited with the Supreme Father. This helps in gaining the eternal kingdom (Abinasi Raaj). Through Gurbani Shabad Kabeer Ji brings us the following understanding.

ਕਿਉ ਲੀਜੈ ਗਢੁ ਬੰਕਾ ਭਾਈ ॥ ਦੋਵਰ ਕੋਟ ਅਰੁ ਤੇਵਰ ਖਾਈ ॥੧॥ ਰਹਾਉ ॥

ਪਾਂਚ ਪਚੀਸ ਮੋਹ ਮਦ ਮਤਸਰ ਆਡੀ ਪਰਬਲ ਮਾਇਆ ॥

ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ ਕਹਾ ਕਰਉ ਰਖੁਰਾਇਆ ॥੧॥

ਕਾਮੁ ਕਿਵਾਰੀ ਦੁਖੁ ਸੁਖੁ ਦਰਵਾਨੀ ਪਾਪੁ ਪੁੰਨੁ ਦਰਵਾਜਾ ॥

ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁੰਦਰ ਮਹ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ ॥੨॥

ਸ੍ਵਾਦ ਸਨਾਹ ਟੋਪੁ ਮਮਤਾ ਕੋ ਕੁਬੁਧਿ ਕਮਾਨ ਚਢਾਈ ॥

ਤਿਸਨਾ ਤੀਰ ਰਹੇ ਘਟ ਭੀਤਰਿ ਇਉ ਗਢੁ ਲੀਓ ਨ ਜਾਈ ॥੩॥

ਪ੍ਰੇਮ ਪਲੀਤਾ ਸੁਰਤਿ ਹਵਾਈ ਗੋਲਾ ਗਿਆਨੁ ਚਲਾਇਆ ॥

ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ ਏਕਹਿ ਚੋਟ ਸਿਝਾਇਆ ॥੪॥

ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ ਤੇਰੇ ਦੁਇ ਦਰਵਾਜਾ ॥

ਸਾਧਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਪਕਰਿਓ ਗਢੁ ਕੋ ਰਾਜਾ ॥੫॥

ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ ਕਟੀ ਕਾਲ ਭੈ ਫਾਸੀ ॥

ਦਾਸੁ ਕਮੀਰੁ ਚੜ੍ਹਿਓ ਗੜ੍ਹ ਉਪਰਿ ਰਾਜੁ ਲੀਓ ਅਬਿਨਾਸੀ ॥

How can the beautiful fortress be conquered, O Siblings of Destiny? It has double walls of duality and triple moats of Maya.

It is defended by the five doots with power equal to twenty-five, attachment, pride, jealousy and the awesomely powerful Maya.

The poor mind does not have the strength to conquer it; what should I do now, O Lord? Sexual desire is the window, pain and pleasure are the gate-keepers, virtue and sin are the gates. Anger is the great supreme commander, full of argument and strife, and the mind is the rebel king there. Their armor is the pleasure of tastes and flavors, their helmets are worldly attachments; they take aim with their bows of corrupt intellect. The greed that fills

their hearts is the arrow; with these things, their fortress is impregnable. But Dharam Rai had made divine love the fuse, and deep meditation the bomb; and has launched the rocket of spiritual wisdom. The fire of God is lit by intuition, and with one shot, the fortress is taken. Taking truth and contentment, Dharam Rai begin the battle and storm both the gates. In the Saadh Sangat, the Company of the Holy, and by Guru's Grace, Dharam Rai has captured the king (mind) of the fortress. With the army of God's devotees, and the power of Simran, the noose of Kaal (death) from the mind's neck is snapped. Slave Kabeer has climbed to the top of the fortress; and has obtained the kingdom of eternal, imperishable area.

(SGGS 1161)

Sato Gunn: (the trading center of saintly virtues): It is also known as the saintly path or the way of love.

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਗੀ ਪਾਏ ॥

The way of the Saints is the ladder of righteous living, found only by great good fortune.

(SGGS 622)

The mind forgets this path when it enters this world.

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੁਲੀ ਫਿਰੈ ਗਵਾਰਿ ॥

Those who do not know the way of love are foolish; they wander lost and confused.

(SGGS 1426)

The five wicked emissaries keep the mind on the way of Dhaat (Maya) and do not allow the mind go on the way of love.

Recognition of Truth

The nightingale does not look after its chicks; but to increase its progeny, she uses the crow to undertake that duty without the crow's knowledge. The crow does not know that it has been duped into that undertaking. Duping the crow, she leaves her eggs in the crow's nest. The crow knows nothing about Nightingale's duping act and considering her eggs as his own, he hatches them and looks after the chicks day and night even at a risk to his own safety. The chicks consider crow to be their real father and mother. When nightingale thinks that chicks can understand her language and fly, she approaches them and communicates with them in her language. Finding nightingale in this act the crow curses her out and cries danger to the chicks. The crow does not realize that those chicks are that of the nightingale. The crow does not know it has only been used to take care of them and that they were only entrusted to his care. When chicks hear nightingale's voice time and again, they too start using that language. At that point the crow realizes the hard reality that those chicks are not his progeny, but the chicks still love the crow. In anger and repentance he forsakes those chicks. They part company with the crow and they build a separate home for them. This way the chicks come to understand that their real nature is not that of a crow and in reality they are the off-spring of the nightingale. As long as the Nightingale did not make the call in her own language, the chicks had no knowledge of their origin.

Like Nightingale in the story, Waheguru (Truth, God) too, while sending the mind into mother's womb, gives no clue to the parents. He makes the parents look after His own little Self (the mind). On maturing in the company of Saints, Sadhus, Bhagats and Gurmukhs, the mind is revealed the secret understanding that in reality,

Waheguru Himself is its Formless Father. Coming to Guru's loving care, the parents realize that the child they call their own is no more than Waheguru's blessing entrusted to their care. Similarly, we do not understand that the soul, the smaller part of Supreme Father in us, is our real master. In Jaap Sahib it been said:

ਚੱਕ੍ਰ ਚਿਹਨ ਅਰੁ ਬਰਨ ਜਾਤਿ ਅਰੁ ਪਾਤਿ ਨਹਿਨ ਜਿਹ ॥
ਰੂਪ ਰੰਗ ਅਰੁ ਰੇਖ ਭੇਖ ਕੋਊ ਕਹਿ ਨ ਸਕਤਿ ਕਿਹ ॥
ਅਚਲ ਮੂਰਤਿ ਅਨਭਉ ਪ੍ਰਕਾਸ ਅਮਿਤੋਜਿ ਕਹਿਜੈ ॥
ਕੋਟਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਣਿ ਸਾਹੁ ਸਾਹਾਣਿ ਗਣਿਜੈ ॥
ਤ੍ਰਿਭਵਣ ਮਹੀਪ ਸੁਰ ਨਰ ਅਸੁਰ ਨੇਤ ਨੇਤ ਬਨ ਤ੍ਰਿਣ ਕਹਤ ॥
ਤਵ ਸਰਬ ਨਾਮ ਕਥੈ ਕਵਨ ਕਰਮ ਨਾਮ ਬਰਨਤ ਸੁਮਤਿ ॥੧॥

Truth is without any mark, quoit, color, caste or creed.

*No one can give any explanation of His form,
dress, outline and complexion.*

*Truth's form is stable, He is self-illuminated, with
immeasurable power.*

*Truth is the king of millions of kings, and the
King of kings of gods.*

*Truth is the Lord of three worlds (land, air, water) not only
gods, men and demons, but the whole vegetable world announces
that none is equal and alike Truth.*

*None can utter all of Your names. Wise men who realise Your
virtues, call You in the same way.*

(Jaap Sahib, Guru Gobind Singh Ji)

It is Guru alone who imparts us the secrets knowledge of the Shabad and Braham, our real Self. We are to unite ourselves with the Formless Truth attuning ourselves to His Shabad that is ever present in our inner-self in the form of Naam and Jot. If like night-ingale's chicks we listen to the Guru's spiritual teachings He will reveal to us the knowledge of Anhad Bani, Jot, Braham and Amrit. If we place our trust in him he will help us in uniting with Nirankaar (the Formless Truth). To understand and become one

with Braham, it is imperative to imbibe and follow Guru's teachings. Gurbani says:

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੁ ਨਿਸਤਾਰੇ ॥

The Gurbani, the Bani is Guru, and Guru is the Bani. Within the Bani, the Ambrosial Nectar (Amrit) is contained. If the humble servant believes, and acts according to the Guru's Bani, then the bani takes us to the Shabad Guru (Word of God, Naam) within.
(SGGS 982)

Where does Nirankaar (the Formless Truth) manifest in our body?

Revealing this secret knowledge through Akath Katha (discourse on subtle spiritual union with Nirankaar) Guru Ram Das Ji tells the devotees:

ਸੰਤਹੁ ਸੁਨਹੁ ਸੁਨਹੁ ਜਨ ਭਾਈ ਗੁਰਿ ਕਾਢੀ ਬਾਹ ਕੁਕੀਜੈ ॥
ਜੇ ਆਤਮ ਕਉ ਸੁਖੁ ਸੁਖੁ ਨਿਤ ਲੋੜਹੁ ਤਾਂ ਸਤਿਗੁਰ ਸਰਨਿ ਪਵੀਜੈ ॥
O Saints and humble Siblings of Destiny; listen, the Guru can take us out of Bhavsagar by holding our arms. If you long for everlasting peace and comfort for your soul, then enter the Sanctuary of the True Guru.
(SGGS 1326)

The fifth master Sri Guru Arjan Dev Ji received Akath Katha Giaan (discourse on subtle spiritual union with Nirankaar) from Guru Ram Das Ji. Having been united with Nirankaar, Guru Ji reveals this to us through Gurbani:

ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ ॥ ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ ॥
ਭਗਤ ਸੰਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ ॥ ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ ਜਨਮ ਨ ਮਰਤ ॥

Truth dwells in Sunn smaadh in the sehaj guffa. Truth holds conversations with His devotees at this place where there is no sorrow or pain, no birth or death.

(SGGS 894)

And

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ ॥ ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ ॥
ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ ॥

Where the five primal sounds, the perfect sound current of the Naad and the wondrous, amazing unstruck melody vibrates, the Saints (saint minds) play there with the Truth. The Truth is Supreme and is totally detached from maya.

(SGGS 888)

About the abode of Nirankaar Bhagat Bennee Ji says in Gurbani:

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ ॥
ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ ॥੧॥
ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥
ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥ ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ ॥
ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ ॥ ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ ॥
ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ॥੨॥ ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ ॥
ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ ॥ ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੇਉ ॥
ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ ॥੩॥
ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ ॥
ਉਪਰਿ ਹਾਟੁ ਹਾਟ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ ॥੪॥
ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੂ ਨ ਸੋਵੈ ॥ ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਧਿ ਪਲੋਵੈ ॥
ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ ॥ ਮਨੂਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ ॥੫॥
ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ ॥
ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ ॥ ਮਨੁ ਤਨੁ ਅਰਪੇ ਕ੍ਰਿਸਨ ਪਰੀਤਿ ॥੬॥
ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ ॥ ਅਪਨਾ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੇ ॥

ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ ॥
 ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ ॥੨॥
 ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ ॥
 ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ ॥੮॥
 ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ ॥ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ ॥
 ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ ॥ ਢੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ ॥
 ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ ॥

The channels of the Ida, Pingala and Sukhmana: dwell in one place in our body. This is the true place of confluence of the three sacred rivers: this is where the mind takes its cleansing bath. O Saints, the Immaculate Truth dwells there; how rare are those who go to the Guru, and understand this. The all-pervading immaculate Lord is there. What is the insignia of the area of Angels? The unstruck sound current of the Shabad (Anhad Bani) vibrates there. There is no moon or sun, no air or water there. The Gurmukh becomes enlightened and understands the Teachings. Spiritual wisdom wells up, and evil-mindedness departs; the Amrit from the tenth sky drenches the mind. One who knows this practice technique, meets the Supreme Divine. The Tenth Gate is the home of the inaccessible, infinite Supreme Lord. At that place, there is a shop in which there is a niche, and within this niche is the commodity. The mind that stays awake, never sleeps and brings the mind in Samadhi beyond the three worlds. He takes the commodity of Beej Mantra (Naam). Instead of coming out after taking the commodity, it stays in sunn. It remains awake, and does not lie. It keeps the five sensory organs under his control. The mind cherishes in its consciousness the Guru's Teachings dedicating itself and body to the Lord's Love. The mind considers itself the part (leaves and branches) of the Truth (tree). The mind does not lose its human life in the gamble. By plugging up the source of the Asoor Nadi (river of evil tendencies), the mind makes the sun (attention of right eye) rise in the west. Then passing through the stream of Amrit, the mind speaks with the Lord of the world. The four-sided lamp illuminates the

LONGING LOVE FOR TRUTH

Tenth Gate with the Primal Truth is the center with all His powers. The jewel mind (the mind becomes jewel after meeting the Truth) stays with the pearls (Naam). There is a jewel around the prominent part of the forehead, and within it is the Immaculate Lord, the Master of the three worlds. The Panch Shabad, the five primal sounds, resound and vibrate their in their purity. The chauris - the fly brushes wave and the conch shells blare like thunder. The Gurmukh tramples the demons underfoot with his spiritual wisdom. Baynee longs for Your Name, Lord.

(SGGS 974)

This leaves no doubt in our minds as to where Nirankaar manifests in our body. He manifests in our body above the spot called Trehkuti (the confluence of Ida, Pingula, and Sukhmana). Gurbani tells us that the three qualities of maya (wall of illusion) is Trehkuti. The location of this place in our body is where eyes, nose and throat meet (just above the larynx and in between the eyes, below the forehead). The passage to the abode of the Formless Truth leads through the shrunk off Sukhmana. Those who recite His Name with loving devotion and detachment are blessed with a berth in the celestial home.

Transcend the five elements and reach Mohledhaar

Our body is made of five elements (water, air, fire, earth, and ether/akaash). Guru Arjan Dev Ji in Sukhmani Sahib very elaborately describes the technique to transcend the Five Elements.

Air element: Guru Ji tells us how to concentrate the mind and transcend this element. The atmospheric air sometimes flows gentle and is at other times fast and stormy. The Pawan Tat (the air element) within the body behaves the same way. Its flow rises and ebbs. The unsteady behavior of air disturbs our mental equilibrium. We need Guru's Shabad (Gurmantra) to steady and focus our mind in the vortex of wind within. Gurbani elaborates:

ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ ॥ ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਥੰਮਨੁ ॥

As a home is supported by its pillars, so does the Guru's Shabad support the mind.

(SGGS 282)

Water element: As a boat is needed to cross a river; so, is the Guru's Shabad needed to ferry mind across the water element within this body. Gurbani says:

ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥ ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ ॥

As a stone placed in a boat can cross over the river, so is the mind saved, grasping hold of the Guru's Feet (Gurmantra).

(SGGS 282)

Fire element: To protect ourselves from the atmospheric heat, we seek shelter in the shade. We do have the element of fire within the

body. Guru's shabad provides shady shelter to our mind and protects it from the heat of the fire within. Gurbani says:

ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥
ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਊਪਰਿ ਛਾਮ ॥

*Where there is awesome and terrible heat and blazing sunshine,
there, the Naam of Truth will give you shade.*

(SGGS 264)

Dharti Tat (earth element): As we need light to go through darkness; so we need light of Guru's Shabad to see our way through the darkness of this earth element within. Gurbani says:

ਜਿਹ ਪੈਛੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥
*On that journey of total, pitch-black darkness, the Naam of Truth
shall be the Light with you.*

(SGGS 264)

Sky element (ether): Space is infinite and distances very long. Embarking upon a long journey we need food and water for survival. To complete this long journey within the inner space, we need Guru given food of Shabad. Gurbani says:

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥
*On that path where the miles cannot be counted, there, the Naam
of Truth shall be your sustenance.*

(SGGS 264)

Bhai Gurdaas has also written on the subject of overcoming the influence of the five Elements.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਧਰਤਿ ਅਕਾਸੁ ਉਲੰਘਿ ਪਇਆਣਾ।
Gurmukh goes beyond air, water, fire, earth and sky.

LONGING LOVE FOR TRUTH

To cross these elements, Gurmantra “Waheguru” should be chanted as detailed below:

Chant the ‘Wa’ sound of Gurmantra with complete focus on tongue while attentively listening to the sound (Wa.). Chant ‘hey’ part of Guru’s shabad with focused awareness at the heart center and listen attentively to the sound ‘hey’. Chant ‘gu’ part of Guru’s shabad with focused mind at the navel center listening with complete attention to the sound ‘gu’. Chant ‘ru’ part of Gurshabad with mind focused at dharan ‘root center’ while attentively listening to the sound ‘ru’. Start the chant ‘Wa’ after breathing in and finish chanting ‘ru’ in the same breath, then exhale and start the new cycle. Loudly chant and listen to the sound of the Gurmantra for ten to fifteen minutes. Gradually, tone down the chant and go silent and just mentally repeat the Gurmantra. Listen to the sound of Gurmantra excluding all external sounds and voices. When we become adept in this method, only, then should we move on to the next method.

This technique helps stop all mental flux (disturbing flow of thoughts, feelings and emotions) and makes the mind focused and steady.

Going across Bhavsagar

When the child at the time of birth comes out of the mother's womb, the connection between the mind and the Creator at the umbilicus center gets severed. This end is called mool (the root). This forms one shore of the Bhavsagar. Gurbani says:

ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ ॥

At the root, the shore of Bhavsagar is controlled (like a dam).

(SGGS 1159)

The other shore of bhavsagar is located between the eyes (where there is an edge of sehaj sunn); the flow of vital air (pawan) keeps changing. On opening of the nine doors and vital air entering in through mouth. The mind then merges with the air. This spot forms the other shore of the Bhavsagar.

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥

After crossing the Bhavsagar, the mind sits in the cave of celestial bliss.

(SGGS 370)

The space between Dharan (belly button) and upper end of the Sukhmana channel is called Bhavsagar.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥ ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥

He Himself is the Master of both ends (Bhavsagar). He plays and He enjoys; He is the Inner-knower, of hearts.

(SGGS 277)

The Supreme Father maintains His subtle spiritual connection and union with the mind through the vital breath. So we have to engage in Waheguru (Guru's shabad) Simran completely attuning and absorbing our consciousness in the vital air. Inhaling we have to chant 'Wahe' and listen attentively to the sound produced (dhun). When exhaling, chant 'Guru' and listen to the sound with focused awareness. Thus chanting Gurmantra when inhaling and exhaling, wall of falsehood (between the mind and the supreme soul) will be demolished and the mind will cross over to the fourth dimension. (Chautha paad) Thus crossing the ocean of worldly desires, ambitions and craving (Bhavsagar).

Rom Rom Simran:

Consciousness manifests in every cell of the human body. It is this consciousness that yums (the minions of death) snatch out at the time of death. This results in agonizing pain. To escape this agony all manmukhs pray for mercy. But to escape Yums noose, we have to do rom rom Simran; so that, we can master the technique of withdrawing our consciousness from our cells and bring it back at will. In this way we can freely go to and come back from our Nijghar (The Tenth Door, home of mind). This Simran (rom, rom Simran) is done only after one has become an adept in swaas, giraas technique (inhale, exhale method). In this method when surat (consciousness) has become attuned to the Shabad, breathing is briefly held and the sound of Gurmantra (Waheguru) is synchronized with the heartbeat. This will cause every cell to vibrate and resonate with the beat of the sound current of Gurmantra synchronized with the heartbeat. Gradually, every thing that one will come in contact with will seem to be chanting 'Waheguru, Waheguru' in spontaneous and continuous stream of divine sound. This method of Simran is called 'rom, rom simran.' about this Gurbani says:

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ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ ॥

The Gurmukh meditates on the Lord with every cell of his body.
(SGGS 941)

ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ ਹਰਿ ਨਾਮੁ ॥

The Lord's Naam permeates each and every cell.
(SGGS 1144)

Crossing the Trehkuti

The confluence of Ida, Pingula and Sukhmana channels is called Trehkuti. The confluence of Ida and Pingula is called Prayag or Ghaat. Air enters our nostrils from the Trehkuti. In the upper part of nose (bony area), the nostrils merge with each other. That area is known as Prayag. The Sukhmana channel disappears in that area. In the area in between the eyes, the flow of air turns downwards towards the larynx /or the lungs. That area where the air flows downward is also known as Trehkuti.

To cross and go beyond Trehkuti, the following method of Simran is used: Suspend breathing and focus consciousness at the confluence of Ida, Pingula and Sukhmana between the eyes. With complete dhiaan (attention) mentally vibrate 'Wahe' part of Gurmantar and pull it up between the eyes and mentally vibrating 'guru' part of Gurmantar bring dhyaan (attention) down about half an inch. As the mind enters the pawan, resume breathing. By repeating this at intervals, meditate at prayag (confluence of Ida and Pingula) and at sehaj ghaat. This will equalize the chand (moon, left eye, Ida) and sooraj (pingula, sun, right eye) and closed passage through Trikuti will open up. About this Gurbani says;

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਰਹਾਉਗੋ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ ਜਾਉਗੋ ॥

*By stopping the flow of air through the channels of the Ida,
Pingala and Sukhmana and balancing both the moon (left eye)
and the sun (right eye), we can see the Divine Light of God.*

(SGGS 973)

Bhai Gurdass has also made a mention of this technique in his Var 41.

Place of pilgrimage (Amritsar) in our body:

The confluence of Ida and Pinglāa is called Prayag (holy place of pilgrimage). This confluence is also called Sunn or Teerath (place of pilgrimage) etc. in Gurbani. When Naam (Anhad Sabad) manifests at this confluence, and the mind gets amrit (ambrosial nectar) then it is called Amritsar (pool of ambrosia).

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ ॥

One who calls himself a Sikh (student) of the Guru, the True Guru, shall rise in the early morning hours and meditate on Truth's Naam. Upon arising early in the morning, he should cleanse his mind in the pool of Amrit (Amritsar).

(SGGS 305)

The mind is to bathe in this holy place and wash off the corruption and pollution of Trehgun (the material phenomenal world). This cleansing will restore mental purity.

ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥
The filth of the mind is removed, and has become immaculately pure, bathing in the sacred shrine, the pool of Amrit, the Amritsar.

(SGGS 587)

And

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥
If we have to bathe at sacred shrines of pilgrimage; the sacred shrine of pilgrimage is the Naam.

(SGGS 687)

The Shabad that manifests in the perfectly purified mind here is called Atma (soul), Jot, Naam, Sehaj dhun, and Sacha Shabad (Word of Truth). This Naam is the true form or manifestation of the Formless Truth. Bhagat Benee ji bears witness to this truth in Gurbani:

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਰਹਾਉਗੋ ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ ਜਾਉਗੋ ॥
ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ ॥

By stopping the flow of air through the channels of the Ida, Pingala and Sukhmana and balancing both the moon (left eye) and the sun (right eye), we can see the Divine Light of God. O Saints, the Truth dwells there; rare people go to the Guru, and understand this.

(SGGS 974)

Difficulties in the path of crossing Trehkuti:

The spiritual seeker trying to transcend Trehkuti also called Bikham Nadee (Turbulent River) will face a delusion in the form of Parkaash (luminous light). This is the light of five elements. The element of fire will be of red color, element of water of white, element of air of green, element of earth of yellow and the element of ether or sky will be of blue or black color. The maya is always on the move and Truth and Naam are immovable. Our physical body of five elements is a cloth given over Naam. The subtle five elements revolve around naam inside our body. At this stage, we see clips similar to those of movies. In this delusion a seeker can see subtle make-believe forms of gurus, prophets and other holy figures. In fact, these manifesting delusions are an effort by Kaal to hinder seekers entry into Nij-ghar (The Tenth Door). The Parkaash of the Five Elements creates this delusion. This is nothing but Maya's deluding network. In Gurbani this illusory phenomena is

called mirage (Gandarbh Nagri or Harchandauri). Mind caught in this web of illusion cannot realize its true self. Gurbani forbids entry into this web of delusion.

ਮਿਰਾ ਤਿਸਨਾ ਪੇਖਿ ਭੁਲਣੇ ਵਠੇ ਨਗਰ ਗੰਧੂਬ ॥

*Seeing the mirage, the optical illusion, the people are confused
and deluded.*

(SGGS 425)

When we will move forward by merging in Naam, the air will end. At the same time the light of five elements will also end. Crossing Trikuti, when seekers consciousness gains entry into the Nij-Ghar also called Thir-Ghar (the Tenth Door), many miraculous powers (Ridhis and Sidhis) manifest and become available to the seeker. One has to be very cautious not to use these powers because these are nothing but hindrances in the way of spiritual realization. One who has gained access into Nij-Ghar must never indulge in or meddle with these miraculous powers. After transcending this state of Ridhis and Sidhis, seeker will be blessed with the power to change his physical form at will. The seeker can become visible or invisible, huge or small in size at will. Altogether, there are eight such miraculous powers. One must absolutely shun these; otherwise, the seeker will not be able to achieve union with the formless Truth.

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ ॥

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥

*If I were to become a Siddha, and work miracles, summon wealth
and become invisible and visible at will, so that people would
hold me in awe - seeing these, I might go astray and forget Truth
and His Naam.*

(SGGS 14)

LONGING LOVE FOR TRUTH

Once we will follow the way of love and merge with Truth, then the system of our mind will reverse.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ ॥

Meeting the True Guru, I am totally transformed; I have obtained the nine treasures to use and consume. The Siddhis-the eighteen supernatural spiritual powers-follow in my footsteps; I dwell in my own home (of mind), within my own self.

(SGGS 91)

How can one merge into the Truth (Nirankaar)

Through proper-guided Naam Simran, our consciousness gains access to Nij-Sunn (The Primal Void). This Nij-sunn is called Thirghar, Sehaj gufaa, Daswan Akaash, Daswam Duaar or Shivruri (all of these symbolize the Tenth Door). At this door one's consciousness is alone in Nij-Sunn. Here our mind is separate from air and our physical body. Our mind will be in suspensions until it absorbs in the Sunn.

ਮਾਇਆ ਫਾਸ ਬੰਧ ਨਹੀ ਫਾਰੈ ਅਰੁ ਮਨ ਸੁੰਨਿ ਨ ਲੂਕੇ ॥

ਆਪਾ ਪਦੁ ਨਿਰਬਾਣੁ ਨ ਚੀਨਿਆ ਇਨ ਬਿਧਿ ਅਭਿਉ ਨ ਚੂਕੇ ॥

The mind does not break free from the bonds of the noose of Maya, and it does not enter the Sunn. It does not realize the dignity of the self, because of this, its doubt does not depart.

(SGGS 475)

Then the mind will stay jaagat (awake) in Sunn through Gyaan (divine knowledge).

ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥

In the stage of intuitive peace, the mind will stay awake by spiritual wisdom. By Guru's Grace, the inner being is touched by God's Love.

(SGGS 92)

At this stage, the Master will wake our mind with the Anhad Shabad.

ਧੁਨਿ ਉਪਜੈ ਸਬਦਿ ਜਗਾਇਆ ॥

The celestial melody of the Shabad wakes the mind up.

(SGGS 1039)

When our mind enters this state it is called Sehaj smaadh or Sunn smaadh. Here Five Primal Melodies along with many other melodies manifest. These are called Anhad Shabad (Akaash Bani) or Anhad Bani. This Akaash Bani is figuratively coming from the mouth of the formless Truth. This is where the seeker has to focus his consciousness. About this Guru Arjan Dev Ji says:

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥

The Shabad coming out of Truth's mouth is Sehaj Dhun.

(SGGS 96)

This Anhad Shabad streams in continuous musical notes and is called "Naam" (Word of Truth). Gurbani says:

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ ॥

The humble servants of Truth stay absorbed in His Naam. Their pain of birth and the fear of death are eradicated.

(SGGS 171)

Attuning ones consciousness to this Naam (the continuously streaming sound current of Anhad Naad), one has to enter the Sunn Mandal (the primal void) where the Jot (the Divine Light) will manifest. One has to merge into this manifestation of the formless Truth. Gurbani says:

ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ ॥

ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ ॥

ਸੋ ਨਰੁ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ ॥

One whose mind's form merges into the Formless Truth, by focusing the wisdom (of the mind) on Him. Such a person does not enter into the womb of reincarnation again.

(SGGS 414)

This is the last step in Truth-realization (Waheguru Darshan). Following this spiritual pathway, one merges in Nirankaar and enjoys a state of bliss. The enlightened souls in this spiritual state, no matter where they are (at the Darr, in Nij Ghar or in Sacha Mahal), always enjoy the blessed protection of Waheguru's grace. Gurbani says:

ਰਾਮ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਚਾਖੈ ॥ ਦਰਿ ਘਰਿ ਮਹਲੀ ਹਰਿ ਪਤਿ ਰਾਖੈ ॥

The Gurmukh who drinks Amrit; his honor is preserved in Nij Mahal, at the door or inside the Mansion of Truth.

(SGGS 415).

And

ਕਬੀਰ ਤੂੰ ਤੂੰ ਕਰਤਾ ਤੂ ਹੂਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ ॥

ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ ॥

Kabeer, repeating, "You, You", I have become like You (Truth). Nothing of me remains in myself. When the difference between myself and others is removed, then wherever I look, I see only You.

(SGGS 1375)

In this blessed state of spiritual realization the seeker virtually becomes the real image of the Formless.

*SUBMISSION: These are subtle and intricate techniques. For proper guidance, kindly seek company of those who practically know and are the real masters in this spiritual journey.

Heaven, Hell and Liberation

Some blessed souls that receive human birth are born with a complete understanding that human life is a rare opportunity to work towards and become liberated. They always keep company of the holy in the sanctuary of the Guru and through proper Simran techniques realize their true self. They remain absorbed in Naam. They learn the art of going to the House (Nij-Mahal) within themselves while still living in human vesture. They are honored in the divine Court. They perform their worldly duties as living liberated and have access to the Nij-Mahal (the divine Court). They can visit and stay in their Nij-Ghar or Nij-Mahal as long as they wish. They always remember Waheguru through Simran even while performing their worldly duties in the field of Trehgun Maya. All respect and praise them. Everyone desires and seeks their holy company. About these living liberated souls Gurbani says:

ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ ॥
ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲਿ ਲਾਇ ॥੨॥
ਗੁਰਮੁਖਾ ਨੋ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥
ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਨ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥
ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥੩॥
ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੋ ਕਹੈ ਸਾਬਾਸਿ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥
ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥

The Gurmukhs are honored in the Court of Truth. Truth Himself takes them in His Loving Embrace. For the Gurmukhs, the Way is obvious. At the Truth's Door, they face no obstructions. They praise the Naam of Truth, they keep the Naam in their minds, and they remain attached to the Love of the Naam. The Unstruck

Celestial Music (Anhad dhun) vibrates at the Truth's Door, and they are honored at the True Door. Those Gurmukhs who praise the Naam are applauded by everyone. Grant me their company, God-I am a beggar; this is my prayer. O Nanak, great is the good fortune of those Gurmukhs, who are filled with the Light of the Naam within.

(SGGS 41/42)

The above-mentioned Gurmukhs always remain attuned to Naam and with deep devotion and love sing the praises of Naam. Chitargupat (the secret recorder of deeds) seeks no account from them when they shed their mortal frame at the time of their departure from this journey of life. Even the Yums (minions of death) pay their respects to them with devotion.

ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ
ਜਨ ਉਬਰੇ ਹਰਿ ਹਰਿ ਧਿਆਨਿ ਜੀਉ ॥

ਹਰਿ ਸੋਭਾ ਪਾਈ ਹਰਿ ਨਾਮਿ ਵਡਿਆਈ ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਜਾਨਿ ਜੀਉ ॥

Death is pre-ordained; the Gurmukhs look beauteous, and the humble beings are saved, meditating on the Truth. Through the Truth and His naam, they obtain honor and glorious greatness.

In the Court of the Truth, they are robed in honor.

(SGGS 447)

They are led to their heavenly abode amid music of trumpets.

ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ ॥੩॥

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ ॥ ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ ॥੪॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥ ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੂਰਾ ॥

There, where so very many caravans of minds are caught, the Holy Saints remain with the Supreme Truth. Chitargupat, the recording angels of the conscious and the unconscious, write the accounts of all the minds, but they cannot look at the humble

*devotees of Truth. Says Nanak, one whose True Guru is Perfect -
the unblown bugles of ecstasy (Anhad Toor) vibrate for him.*
(SGGS 393)

The souls that come into this world with death inscribed on their forehead and meditate on the holy Naam but at death are summoned back to the divine Court before they have realized their true self and become one with Naam, are given a berth in heaven. Gurbani says:

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ ॥
ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ ਆਈ ॥
*With death pre-ordained, the mind comes into the world, in the
home of maya. I see that some have already gone, O my Lord and
Master; the burning fire is coming closer!*
(SGGS 876)

In this regard, Guru Gobind singh says:

ਜੋ ਨਿਜ ਪ੍ਰਭ ਮੋ ਸੋ ਕਹਾ ਸੋ ਕਹਿਹੋਂ ਜਗ ਮਾਹਿ॥
ਜੋ ਤਿਹ ਪ੍ਰਭ ਕੋ ਧਿਆਇ ਹੈ ਅੰਤਿ ਸੁਰਗ ਕੋ ਜਾਹਿ॥
*I will share with the world whatever the almighty God has
commanded me to say.*
*Whoever meditates on the Supreme Power (God) will in the end
reside in Heaven.*

Those who come to this mortal world, but do not seek and keep the company of the holy and do not surrender their ego to the Guru or Truth, forget their true selves. They are condemned to the agonizing cycle of transmigration (repeated birth and death) Gurbani says:

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ ॥
*Craving for desires is a terrible disease for the minds; such
minds forget about dying.*
(SGGS 919)

They do not take full advantage of their rare and precious human life. Duality and enmity become their innate nature and they waste their rare and extremely valuable human life in the pursuit of Trehgun Maya (material possessions and fleeting pleasures). Gurbani says:

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥
ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥

Destined only to die, the mind comes into the world. It wastes this precious human life through duality. Such a mind does not know its own self, and trapped by doubts, it cries out in pain when the wealth of breath comes to an end.

(SGGS 686)

Dharm Rai determines a berth in heaven or hell solely on the basis of precious life breath (swassa da dhan) spent in good or bad deeds. Gurbani elaborates as follows:

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥

After created the minds, God installed the Righteous Judge (Dharam Rai) to read and record their accounts. In their accounts, the breaths of the mind with a impression of Naam are judged true; the sinners are picked out and separated. The false find no place there, and they go to hell with their faces blackened. Those who are imbued with Your Naam win, while the cheaters lose. God installed the Dharam Rai to read and record the accounts.

(SGGS 463)

LONGING LOVE FOR TRUTH

From the holy hymn quoted above it is evident that Dharm Rai is duty bound to send one either to hell or heaven on the basis of good or bad deeds done during ones existence in human vesture. At the time of death they either go to hell or heaven leaving their mortal frame behind. Those who attain liberation while still alive, merge directly with Truth after death.

Truth calls back the mind

When the mind is sent to this world, it is given a wealth of Breath and a fixed amount of time to stay in the world. This was written in the form of a letter known as Cheeri. When the mind's wealth of breath and given time comes to an end the cheeri is torn in the court of Truth. Gurbani tells this:

ਜਿਨ੍ਹ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ ॥

O Siblings of Destiny; the mind whose letter is torn in the Divine Court, is destined to die.

(SGGS 418)

And

ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ ॥

ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ ॥

*As per the letter issued by God, the divine Command is obeyed.
Those who are sent to this world, have to depart when they are called back.*

(SGGS 1239)

Once the cheeri is torn, a summons (Parwana) is given to Yums to bring the mind back. Upon confronting the mind the Yums show the summons to the mind.

ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ ॥ ਆਏ ਕਠਿਨ ਦੂਤ ਜਮ ਲੇਨਾ ॥

ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ ਗਵਾਇਆ ॥ ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ ॥੧॥

ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ ਬੁਲਾਇਆ ॥ ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ ॥

At the time of our last breath, our mind will have to give the account of our breaths. The hard-hearted Messenger of Death will come to take us away. What have we earned or lost? Our mind will depart immediately and will be summoned to His Court! Yums tell our mind, "Get going! Come just as you are!

You have been summoned to His Court.

The Order has come from the Court of the Truth".

(SGGS 792)

The Yums untie the knot, which connects our subtle body with the physical body. This knot is between Naam and air and is located at the belly button. The mind was connected by air to maya (trehgunns) in the physical body. As the knot is untied, the subtle body of the mind separates from the physical body. This causes the mind, which was asleep in thoughts, to wake up. Then the Yums order the mind to go with them.

ਖੁਲੀ ਗੰਠਿ ਉਠੋ ਲਿਖਿਆ ਆਇਆ ਰਾਮ ॥

The knot was untied; the mind was told to rise up as the divine order has come!

(SGGS 1110)

As the Yums show the summons to the mind, Truth calls the mind to return to its home.

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥

Truth tells our mind "O my dear beloved stranger mind, please come home!"

(SGGS 451)

But upon hearing its Master's voice the mind becomes scared and frightened. The mind has never listened to its Master's voice and it never returned to its home during its stay in the physical body. In its fear the mind goes towards the Yums who promptly arrest the mind. Finally, the mind watches as its physical body collapses.

ਕਾਇਆ ਨਗਰੁ ਢਹੈ ਢਹਿ ਢੇਰੀ ਬਿਨੁ ਸਬਦੈ ਪਤਿ ਜਾਈ ਹੇ ॥
The body-village crumbles into dust; without the Shabad,
one's honor is lost.

(SGGS 1021)

Our physical body is made of five elements, which are woven in Naam. As Naam is separated from the element of earth and fire, the fire falls on the element of earth in the form of volcano. Then the element of water separated from Naam and falls on the volcano forming a dangerous river known as Bimal Nadi. Manmukhs have to pass through this river.

ਆਗੈ ਬਿਮਲ ਨਦੀ ਅਗਨਿ ਬਿਖੁ ਝੇਲਾ ॥ ਤਿਥੈ ਅਵਰੁ ਨ ਕੋਈ ਜੀਉ ਇਕੇਲਾ ॥
ਭੜ ਭੜ ਅਗਨਿ ਸਾਗਰੁ ਦੇ ਲਹਰੀ ਪੜਿ ਦਝਹਿ ਮਨਮੁਖ ਤਾਈ ਹੇ ॥
In the hereafter, the mind shall cross over the fiery river of fire
and poisonous flames. No one else will be there; the mind will be
all alone. The ocean of fire spits out waves of searing flames; the
self-willed manmukhs fall into it, and are roasted there.

(SGGS 1026)

In the meantime, the home of the manmukh completely collapses. Naam merges back with Truth. All the elements merge together and form an ocean. Manmukhs are asked to pass through the boiling water and raging fires in the ocean and here they scream in agony. The mind while standing with the Yums at the edge of the ocean watches the scene. At this time it's decided who is truly rich and who is a king (based on their accumulated wealth of Naam).

ਜਿਥੈ ਸਾਇਰੁ ਲੰਘਣਾ ਅਗਨਿ ਪਾਣੀ ਅਸਗਾਹ ॥
ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਧਾਹੀ ਪਵੈ ਕਹਾਹ ॥
ਨਾਨਕ ਓਥੈ ਜਾਣੀਅਹਿ ਸਾਹ ਕੇਈ ਪਾਤਿਸਾਹ ॥
The unfathomable ocean of fire and water must be crossed. The
other shore cannot be seen; only the roar of pitiful cries can be

heard. O Nanak, there, it shall be known, whether anyone is a king or an emperor.

(SGGS 1287)

When the mind is asked to cross this ocean, it starts to beg the Yums to change the route. The Yums remind the mind that there were only two routes in the physical world. One was the path of Naam and the other way the path of Dhaat (Maya). The mind is then reminded of forgetting the way of Naam while it was in the world. The mind's only choice is to cross the path of dhaat (dangerous ocean) at this time. The mind begs the Yums to take into account its acts of charity and generosity done in the world so it can receive some comfort. The Yums tell the mind to explain such things to Dharam Rai.

ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮ ਰਾਇ ਕੈ ਜਾਈ ॥

The minds who gave charity and were generous (but did not meditate), will go to the court of Dharam Rai.

(SGGS 1414)

The mind is then reminded that it was given a wealth of fixed number of breaths and time in the world. They remind the mind that it was supposed to return to its home even while performing worldly duties. They explain there is now no other way for the mind. They explain that charity and generosity are like mud. If a dam made of rocks or concrete breaks, mud cannot stop the raging waters.

ਅੰਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ ॥

ਚਿਕੜਿ ਲਾਇਐ ਕਿਆ ਥੀਐ ਜਾਂ ਤੁਟੈ ਪਥਰ ਬੰਧੁ ॥

Acting blindly, the mind becomes blind. The blind mind makes the body blind. Why make a dam with mud and plaster? Even a dam made of stones gives way.

(SGGS 1287)

Then the mind is tortured as it crosses this path and is presented in the court of Dharam Rai. Dharam Rai asks the mind to show its list of usage of its breaths. The mind wasted its capital of breaths and did not keep any documentation or account of it spent its breath.

ਜਿਵ ਆਇਆ ਤਿਵ ਜਾਇਸੀ ਕੀਆ ਲਿਖਿ ਲੈ ਜਾਇ ॥

ਮਨਮੁਖਿ ਮੂਲੁ ਗਵਾਇਆ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

As the mind come, it goes. It's actions are recorded, and go along with it. The self-willed manmukh loses his capital (of breath), and is punished in the Court of the Lord.

(SGGS 1331)

Then the mind is asked about minute details of its breath usage.

ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ ॥

Dharam Rai is takes the account of usage of the mind's breath. Each instant and each moment of the usage is asked from the mind in minute details.

(SGGS 127)

When the mind does not provide this information it gets beaten and tortured.

ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ ॥

ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ ॥

ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ ॥

When the self-willed manmukh will be called to account hereafter; he will be severely punished. The Gurmukh's account is settled with honor; the Lord blesses him with the treasure of His Praise. No one's hands can reach there; no one will hear anyone's cries.

(SGGS 1280)

Then the mind (who still thinks that it is with the family in the physical form) asks his family members for assistance. When they do not come for help, he tells them that he wasted his life with them. Then the mind regrets and says:

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਪਾਲਿਓ ਬਹੁਤੁ ਕੁਟੰਬੁ ॥
ਧੰਧਾ ਕਰਤਾ ਰਹਿ ਗਇਆ ਭਾਈ ਰਹਿਆ ਨ ਬੰਧੁ ॥

Kabeer says "When we give up meditating on the Lord, and raise a large family. We continue to involve ourselves in worldly affairs, but after death, none of our brothers and relatives help us out".

(SGGS 1370)

All of its life, the mind had many friends. But none of its friend can help in this situation. Then the mind says:

ਕਬੀਰ ਦੀਨੁ ਗਵਾਇਆ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਚਾਲੀ ਸਾਥਿ ॥
ਪਾਇ ਕੁਹਾੜਾ ਮਾਰਿਆ ਗਾਫਲਿ ਅਪੁਨੈ ਹਾਥਿ ॥

Kabeer says, "the mind loses his faith (from Truth), for the sake of the world, but the world shall not go along with it in the end. The foolish person strikes his own foot with the axe by his own hand".

(SGGS 1365)

Based on the information provided by Chitargupat, Dharam Rai prepares his report on the usage of breaths by mind in Maya (trehgunns). These reports are put together in the form of bundles. The mind has to carry these bundles on its shoulders and take them to the court of Truth. The manmukh mind then appears in the court of Truth. Gurbani Guru tells us:

ਨਾਨਕ ਬਦਰਾ ਮਾਲ ਕਾ ਭੀਤਰਿ ਧਰਿਆ ਆਣਿ ॥
ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ ਦੀਬਾਣਿ ॥

O Nanak, the mind carries the bundles full of accounting documents of usage of its breaths and places them in the Court of Lord; and there, the genuine (breaths with the impression of Naam) and the counterfeit (breaths with the impression of thoughts) are separated.

(SGGS 789)

Truth orders Dharam Rai to evaluate all the reports and separate the reports based on which breaths have the impression or stamp of Naam from those with the impression of Maya. Gurbani tells us:

ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥
ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖਿ ਕਢੇ ਜਜਮਾਲਿਆ ॥
ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ ॥
ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ ॥
ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ ॥

After created the minds, God installed the Righteous Judge (Dharam Rai) to read and record their accounts. In their accounts, the breaths of the mind with a impression of Naam are judged true; the sinners are picked out and separated. The false find no place there, and they go to hell with their faces blackened. Those who are imbued with Your Naam win, while the cheaters lose. God installed the Dharam Rai to read and record the accounts.

(SGGS 463)

Then Truth orders Dharam Rai to read the reports. Dharam Rai reads the first bundle, which shows:

ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ ॥
*The mind was born in pain (thoughts); in pain (thoughts) it died.
In pain, it dealt with the world.*

(SGGS 1240)

The next bundle is opened and it reveals:

ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜਿ ਪੜਿ ਕਰਹਿ ਪੁਕਾਰ ॥
ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ ॥

*Hereafter, the mind is said to be in pain, only pain as the
Dharam Rai reads more and more. The bundles of pain are
untied, but peace does not emerge.*

(SGGS 1240)

After listening to all the reports, it is concluded that the mind did not followed the divine command (Hukum). It wasted its precious breaths in falsehood. Based on the karma of mind, Truth gives His decision. The mind is told that it committed a sin by staying away from the Word of Truth. It will go to a place where the minds go after committing a sin. Gurbani Guru tells us:

ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ ॥ ਜਲਤ ਰਹੈ ਮਿਟਵੈ ਕਬ ਨਾਹਿ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਨ ਦੇਖੈ ਜਾਇ ॥ ਮਾਰਗੁ ਛੋਡਿ ਅਮਾਰਗਿ ਪਾਇ ॥
ਮੂਲਹੁ ਭੂਲਾ ਆਵੈ ਜਾਇ ॥

*The home of the sinner is on fire. It keeps burning, and the fire
cannot be extinguished. He does not go to see where the Truth is
being worshipped. He abandons the Truth's Path, and takes the
wrong path. He forgets the Primal Lord God, and is caught in
the cycle of reincarnation.*

(SGGS 1135)

He has departed

Guru Granth Sahib Ji teaches us how to live our life. We have been explained the game of our life in detail. We are told whether we will go to another life or will be one with Truth once our present life comes to an end. Guru Ji teaches us about our physical body which comes into existence after the union of our parents. Truth creates the spiritual family inside our physical body. We are recognized in this world from the physical appearance of our body. The body is made of matter and our mind enters this world of Maya. When the game of life is over, our mind leaves the body behind in this world. Rare are those who try to understand the mind that was living, talking and speaking in the body. When our given breaths are used, we cremate or bury the body. Guru Ji is asking us to think about the mind that was living in the body and to question, where did the mind go?

ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ ॥੧॥

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ ॥

The dust becomes one with the dust. What support is there for the one who is mournful? Who has died? O, who has died? O God-realized beings, meet together and consider this.

He has departed!

(SGGS 885)

Gurbani talks about the mind that resides in the body. Little importance is given to the body, which we call a house, village, Earth, country, city or fort in Gurbani. Our minds on entering the

world go to sleep in thoughts. All minds, with the exception of a True Guru or holy person sent by Truth, go to sleep in this world after connecting with air. Gurbani explains the nature of our mind that is made up of the five elements:

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

The world is asleep in the three qualities of maya in doubt; it passes the night of its life sleeping.

(SGGS 920)

To wake up sleeping minds, Gurmukhs are sent to this world to teach minds to recognize their root, which is Truth, and their home (Sunn). The person who helps us recognize these facts is known as a true friend (sajjan or yaar), Guru, or Beloved. The Guru helps us recognize Truth who is closer than the closest.

ਅੰਤਰਿ ਬਾਹਰਿ ਨਿਕਟੇ ਸੋਇ ॥

Truth is inside us and is outside us. He is close by.

(SGGS 1139)

And

ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥

Truth dwells near us and is not far away.

(SGGS 965)

And

ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨਿ ॥

ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ ॥

True friends are those, who travel along with me; and in that place, where the accounts are called for, they stand with me.

(SGGS 729)

And

ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਿਰਿ ਸਾਹਾਂ ਦੇ ਸਾਹੁ ॥
ਜਿਸੁ ਪਾਸਿ ਬਹਿਠਿਆ ਸੋਹੀਐ ਸਭਨਾ ਦਾ ਵੇਸਾਹੁ ॥

My Friend (Truth) is the True Supreme King, the King over the heads of kings. Sitting by His side, we are exalted and beautified; He is the Support of all.

(SGGS 1426)

Truth is the closest to us and in our spiritual ignorance we do not recognize Truth. Guru Ji helps us recognize Truth and wakes up our mind. Through the Guru we realize that Truth keeps us alive by giving us precious breath. Though our minds are sleeping, Truth is always on guard. But still, we do not recognize Truth. Without the Guru's wisdom, we cannot recognize these things. When we recognize Truth with Guru's help, then we have to abide by Truth's command and live in Truth's presence. Truth is present all the time around us and keeps us alive by giving breath. Truth is present inside and outside us.

ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨ ਮਹਿ ਹਰਿ ਹੈ

The body is contained in the formless Truth, and the Truth is contained in our body.

(SGGS 870)

When our mind will be Jaagat (awakened), we will stay in Truth's presence and will see Truth all the time. By doing that Truth will dwell in our mind. Truth is looking at us all the time.

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੋ ॥ ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ
My Best Friend, my Master, is near. He sees and hears everything; He is with everyone.

(SGGS 1302)

But we ignore Truth (*Bemukh*). When we go to the sanctuary of Guru, we meditate on Gurmantra, listen to Naam (Word of Truth) and see Truth. By doing so we become fearless.

ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀਐ ॥

We can connect with the Unseen and Unfathomable Truth, through the Guru's Shabad. It happens by surrendering to the True Guru.

(SGGS 1114)

By meditating on Gurmantra, we realize that after leaving the physical body, we will merge with Truth. We learn to go back to our home (where Truth Lives) daily. If we don't learn how to make Truth dwell in our mind, then we are reincarnated into a new life. We are instructed to decorate our mind with Naam in such a way that when we leave the body we enter the castle of Truth (Sacha Mahal). There we receive respect and get hospitality.

ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥

ਚੇ ਚੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ ॥ ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਊ ॥

Dye your mind in the color of Truth's Love. Meditate on the Naam of Truth by chanting it with your tongue. In the Court of Divine, no one shall speak harshly to your mind. Everyone shall welcome you, saying, Come, and sit down with respect.

(SGGS 252)

If we do not recognize our house (of the mind) or our true family members (those minds who have won the game of this world, also known as Gurmukhs, Parwaar Pariyan, Hans Rooha) we do not get any respect. If the Yums catch us, no one will help to free us from them. We get tortured and reincarnated into a different life. When someone leaves the body in this world (at death) and if that person has not recognized Naam or has not seen Truth, Gurbani Guru tells us that that person gets reincarnated.

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥

Those Gurmukhs who have not recognized the Naam (voice of Truth), their minds continue to come and go in reincarnation.
(SGGS 19)

The Guru connects us to Naam. We were disconnected from Naam at birth and came to play in this world in thoughts.

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥

Listen to the Teachings of the Perfect Guru; see the Supreme Lord near you.

(SGGS 295)

Our home (of mind) is the closest to us. When we start to dwell in someone else's home (physical body), we forget our own home. Truth has granted only humans the knowledge to understand this game. We are taught that the game of thoughts is being played in the house of Truth (our parent) and our mind has entered this area after disconnecting from Naam.

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਜਗਤੁ ਹੈ ਗੁਰ ਬਿਨੁ ਘੋਰੰਧਾਰ ॥

This world is the Temple of the Lord; without the Guru, there is only pitch darkness.

(SGGS 1346)

We do not understand this game until we go to sanctuary of Guru. Once we have seen, recognized and immersed ourselves in Truth and Naam, then no power in this world can stop us from entering our home. Gurbani explains:

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

Deep within yourself, worship the Guru in adoration, and with your tongue, chant the Gurmantra. With your eyes, look at the Truth; and let your ears hear the Naam. Attuned to the Truth, you shall receive a place of honor in the Court of Divine.
(SGGS 517)

The home of our mind is also known as Dargaah, Parlok, Sacha Mahal and Sookh Mahal. Our devotion starts when a true Guru shows us Truth and helps us recognize Naam. Then our service and devotion starts.

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥
I worship and adore the Perfect Lord. Perfect is His Naam. O Nanak, I have obtained the Perfect One; I sing the Glorious Praises of the Perfect Lord.
(SGGS 295)

Gurbani has given its decision. Those people, who have seen Truth and are connected with Naam, will go to the Sacha Mahal and others will not (and will go to other lives in reincarnation). On the discretion of Truth, we are told that if any of our family members has recognized Truth, connected with Naam and is dwelling in Sacha Mahal they can request Truth to liberate others. Truth has given this appreciation to that family member.

ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰੁ ॥੧॥
ਰਹਾਉ ॥ ਸੋਈ ਗਿਆਨੀ ਜਿ ਸਿਮਰੈ ਏਕ ॥ ਸੋ ਧਨਵੰਤਾ ਜਿਸੁ ਬੁਧਿ ਬਿਬੇਕ ॥
ਸੋ ਕੁਲਵੰਤਾ ਜਿ ਸਿਮਰੈ ਸੁਆਮੀ ॥ ਸੋ ਪਤਿਵੰਤਾ ਜਿ ਆਪੁ ਪਛਾਨੀ ॥
Very fortunate are those who love the Naam. Associating with them, we cross over the world-ocean. Spiritual teachers are those, who meditate in remembrance on the One Lord. Wealthy are those who have a discriminating intellect. Noble are those

*who remember their Lord and Master in meditation. Honorable
are those who understand their own selves.*

(SGGS 1150)

The person who has recognized Truth and is connected with Naam can help liberate his ancestors and past generations. When such a person prays to Truth, Truth Himself listens to that prayer. Gurbani tells us:

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾਂ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥

*When the Truth abides in the mind, then the mind's
desires are fulfilled.*

(SGGS 1281)

Truth listens to it very carefully.

ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥

Truth listens intuitively and gives comfort.

(SGGS 1281)

When a Gurmukh, who after merging with Naam and becomes *sanmukh* (face to face) with Truth, prays to Truth whatever he wants is granted by Truth. Such prayers are never a waste.

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ ॥

*The prayer of the humble servant (whose mind is merged in
Naam) is never offered in vain.*

(SGGS 819)

If a family member dies, a person who has recognized Naam and prays to Truth can liberate the family member who has passed. They cannot only liberate that person, but also an unlimited number of minds. Even by looking at such a person's face, people who have committed many sins can be liberated. Gurbani tells us:

ਜੇ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣ ਸਿਉ ਸੋ ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ ॥
ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ ਉਸ ਕੈ
ਮੁਹਿ ਡਿਠੈ ਸਭ ਪਾਪੀ ਤਰਿਆ ॥
ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਵਰਿਆ ॥

One who is accepted at the Divine's Court is accepted in other courts (of Kaal and Dharam Rai). everywhere. Wherever he goes, he is recognized as honorable. Seeing his face, all sinners are saved. Within him is the Treasure of the Naam and Through the Naam, he is exalted.

(SGGS 87)

Until we get *dibdris* (divine vision), we cannot recognize our ancestors. On getting face to face with a person who has met Truth the sins of ancestors are eradicated. That's how Truth has blessed the Gurmukhs.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥

Those who have meditated on the Naam with great effort, O Nanak, their faces are radiant in the Divine's Court, and many are saved along with them!

(SGGS 8)

Such Gurmukhs are appreciated in Dargah (Divine's door) and help liberate unlimited number of minds. That's why we should meditate as much as we can and immerse ourselves in Naam and Truth. We have to meditate Gurmantra with every cell (rom-rom meditation). Then we can achieve liberation and help others in their quest for liberation. We should discuss worldly matters at a minimum. By meditating our mind enters the Sunn.

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥

Contemplation from the True Guru revealed that the Primal State of Absorption (Sunn smaadh) is the true home of Truth.
(SGGS 1038)

If the mind sits in Thir Ghar (home of mind), then the Truth takes care of all duties of our mind.

ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥ ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥
Remain steady in the home of your own self, O beloved servant of the Lord. The Truth shall resolve all your tasks.
(SGGS 201)

If our mind is in Sunn or Sehaj Ghar, Truth will use eyes and tongue of our physical body. He Himself will watch and speak. He will be present wherever we are working.

ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ ॥੨॥ ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ ॥
ਜੋ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ ॥
When the mind remain intuitively absorbed in the Sunn. One who knows the Truth in the mind - whatever it says, comes to pass.
(SGGS 1162)

When our mind will become self-illuminant, then Truth does all of our work.

ਜੋਤਿ ਮੰਤ੍ਰਿ ਮਨਿ ਅਸਥਿਰੁ ਕਰੈ ॥ ਕਹਿ ਕਬੀਰ ਸੋ ਪ੍ਰਾਨੀ ਤਰੈ ॥
The mind stabilizes with the Divine Light; says Kabeer, such a mind crosses over to the other side.
(SGGS 1162)

And

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

*The Lord Himself has stood up to resolve the affairs of the
Saints; He has come to complete their tasks.*

(SGGS 783)

That's how a child's mind can sit inside its own home while Truth tends to its work. For this reason we should meditate all the time whether sitting, standing, or walking to keep our mind in a thoughtless state. Our work will be done without much effort and mind will be appreciated in *Dargah*.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥
ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥

*Those who meditate on the Naam, their tasks are all resolved.
Those who meditate on the Perfect Lord, are judged true in the
Court of Divine.*

(SGGS 136)

Only that person can learn how to live the life if he listens to Gurbani and follows it in day-to-day life. Once a person dies, the mind leaves the body and is given a different body (species). Only those blessed with human life can listen to Gurbani. Other life forms can't recognize themselves or Truth. That's why all other life forms pray and beg for human life. But ages can pass before human life is granted.

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥

*Wandering, wandering around for so many ages, the mind has
grown weary, and finally, has obtained this human body.*

(SGGS 631)

Many Yugas (ages) can pass to get the human life. Gurbani advises us not waste the opportunity of human life. It is a precious pearl and it's our chance to meet Truth.

ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਹੀ ॥
ਨਾਨਕ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ ॥

*Wandering, wandering around for so many ages, the mind has
grown weary, and finally, has obtained this human body.
Says Nanak, this is the opportunity to meet the Lord; why don't
you remember Him in meditation?*

(SGGS 631)

We are asked why we don't meditate. We are advised not to connect to our work to the extent that we forget our Master. We are advised to stay in divine command and work by staying sanmukh. If we will recognize the divine command and Truth, then our ego will disappear. That's why after reading Gurbani, we should contemplate and follow it. We are born with fixed number of breaths in this human life. Even if we get human life again, we will not remember anything. This is our chance to be one with Truth. The 8.4 million types of lives that we see is all Maya (material things).

ਏਹੁ ਸਰੀਰੁ ਸਭ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥
Our body is the source of all Maya;
(SGGS 1065)

If our mind is immersed in material things and Maya then upon our rebirth we will be born back in to Maya. If our mind is immersed in the formless Truth then our mind will merge into and become absorbed in Truth. Truth has made homes for our minds (Nij Mahal) in this world. Truth's Home is very big. Truth is dwelling here in such a way that we should recognize Him to end the cycle of reincarnation. His formless shape is huge and it extends from the earth to sky. Such a formless Truth cannot be recognized without a Guru. Gurbani Guru tells us:

ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਦੇਦਾ ਸਾਸ ਗਿਰਾਹਾ ਹੇ ॥

*The Creator Himself created the creation; He gazes upon it, and
blesses it with breath as nourishment.*

(SGGS 1055)

Truth has created the whole universe and is keeping us alive by vital breath. Gurbani tells us:

ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ

Air plays the game of this world everywhere.

(SGGS 1033)

This game is played through air at every place. We have forgotten Truth who keeps us alive by giving us each breath. We never pay attention towards how we spend our breath. Every breath is very precious and is like a pearl or a diamond. We should not waste our breath. If we were to give away all of our property in this world in exchange for one breath, no one could give it to us. Anything that is given to us in a fixed amount has to end some day. If we will have more breaths, our lifespan will increase (will be aged). But in old age, our body parts and organs will stop working. In such a situation, our mind requests to Truth for a blessing to leave the body. Other family members and friends request the same. Eventually our body becomes useless. We should use it now while it is still functioning to meditate. Our organs including the eyes, nose, tongue, hands and feet will eventually stop functioning. While our body is still functioning we should try to remain connected with Truth. We should stay in the divine command and when we are called back we should thank Truth for calling us home. Though Truth calls us home each night, the bliss of staying permanently in our own home can't be obtained while still connected with this body. Baba Kabir explains in Gurbani:

ਕਬੀਰ ਜਿਸੁ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੈ ਮਨਿ ਆਨੰਦੁ ॥

ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ ॥

Kabeer says, the world is afraid of death - that death (separation from body by disconnecting from air) fills my mind with bliss. It is only by death that perfect, supreme bliss is obtained.

(SGGS 1365)

The minds of people who follow this way remain very calm. Such minds have enjoyed their homes and tell us:

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

I dwell in peace in my home, and I am at peace outside. Says

Nanak,

I have meditated on Gurmantra.

(SGGS 1136)

Such people stress meditation to get in this world. As Truth is everywhere, they warn us not to commit such acts that will end in punishment.

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੋ ॥

ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ ਥੋਰੈ ਕਾਜ ਬੁਰੈ ਕਹ ਫੇਰੋ ॥

Truth, the Master is the Best Friend, and is near. He sees

and hears everything; He is with everyone. You are here

for such short time - why do you do evil?

(SGGS 1302)

We should be very careful. Truth is inside us and is outside us. All this is Truth's game. We have to recognize our true self. Gurbani teaches us about our spiritual family. Gurbani tells us:

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥

Gurmukh searches his body (for Naam and Truth); all others just

wander around in confusion.

(SGGS 754)

Gurbani teaches us how to search our body, to understand the subtle and physical body, how were we created and how to merge back into Truth. Real life starts when we merge with Truth, stay in His divine command and play the game in this world and then go back to our home (of mind). Then the illusion of life and death ends.

ਜਨਮ ਮਰਨ ਕਾ ਭ੍ਰਮੁ ਗਇਆ ਗੋਬਿੰਦ ਲਿਵ ਲਾਗੀ ॥

ਜੀਵਤ ਸੁੰਨਿ ਸਮਾਨਿਆ ਗੁਰ ਸਾਖੀ ਜਾਗੀ ॥

*The illusion of birth and death is gone by lovingly focus
on the Truth. By absorbing in sunn while alive,
the mind got awakened by Guru's Teachings.*

(SGGS 857)

Then our mind will come from Parlok, merge with the air and come into this world to play. After playing, the mind will separate from the air, merge with Naad and go back home. When we play like this, we play in the divine command.

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥ ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

Truth has created the drama of coming and going. He made

Maya

subservient to His Will.

(SGGS 294)

The mind itself writes its deeds and misdeeds

The mind is made a king of the body and the tenth gate (home of mind) is made its castle, fort, home or temple.

ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਾਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ ॥੯॥
ਸਬਦਿ ਰਵੈ ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ ਗੁਣਕਾਰੀ ॥

The mind is the king of the city (body); the five sources of knowledge dwell within it. Seated in its home, if the mind is jagat then it chants the Shabad and administers justice based on qualities.

(SGGS 907)

The mind is given special senses and body parts (workers) and was made the chief of the body. Kaal was given the government of trehgunns (maya) to function in this world.

ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥
Three qualities of maya follow the command of Kaal
(kaal's government).

(SGGS 231)

Truth told the mind that in its kingdom, the government of Kaal will work under its command.

ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ ॥
Three qualities of maya: rajo, tamo and sato will work under the
command of mind (if it is awake).

(SGGS 1038)

The king was given a limited quantity of air (as vital breath) and time to stay in this world. Millions of lives (cells) live in the body under the leadership of mind. The king has to sustain them and its life through the vital air.

ਕਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥

The mind is given limited number of breaths and days; they do not increase or decrease one little bit.

(SGGS 254)

The mind has to keep an account of its breath depending on their usage. When the given time will end, the mind has to give the account of breaths to Truth. The mind has to write this account on the paper at the end of this life.

ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ ॥

ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ ॥

The mind has to write its deeds itself with its own pen and paper. There is only One Lord, O Nanak; how could there be any other?

(SGGS 1291)

The account of breaths and usage begins when the mind will enter the body (made of air, water and fire). The language of the physical world also is made of air, water and fire. Gurbani tells us:

ਅਗਨਿ ਬਿੰਬ ਪਵਣੈ ਕੀ ਬਾਣੀ

Fire, water and air make up the language of the world (that we speak);

(SGGS 1328)

This language is known as kachi baani. The language of this world ends when the body dies. When the mind comes from its home to this world, it will speak the language of this world (in triloki – three worlds; world of air, land and water) and will begin writing the

usage of its breath. The saintly way will be that of love. Gurbani tells us:

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਗੀ ਪਾਏ ॥

The way of the Saints is the ladder of righteous living, found only by great good fortune.

(SGGS 622)

The mind goes from sato gunn to rajo gunn to complete its worldly work. The five doots who are waiting for the mind, go to tamogunn. As the mind comes to rajo gunn, the doots arrive there and the game begins. As the mind enters the triloki from sato gunn, Dharam Rai orders Chitragupt and Yums to follow the mind and note down every activity of the mind. Chitragupt gives the report to Dharam Rai who will in turn provide that report to Truth. The mind must also keep record its own account of breaths. Gurbani tells us:

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥ ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥
ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥

The counting of our breaths start when the people speak their words, when they consume their food, when they walk along the way, when they see and hear. We don't have to ask the scholars about this because we have to give an account of our breaths.

(SGGS 15)

We are told that we don't have to ask this from an educated person. We have obtained the wealth of our breath from our true parent, Truth. We must give an account of our breath to Truth when we depart from this life. Chitargupt keeps recordings (both audio and visual) and sends them to Dharam Rai. Dharam Rai records all reports from Chitargupt. This method of reporting has been in place since the universe was created and all reports are ultimately shown in the court of Divine.

The game does not start until the mind exits its home (Nij Mahal). Prior to leaving our home the mind continues to get air (breathing), but it doesn't function since we are sleeping. Ever vigilant, Kaal and the Doots await the Mind (King) as it exits its home and enters the air into their area.

When the mind enters the body the five doots take control of the mind and do not allow it to return to its home. At this time the tenth gate closes. The doots take the mind on the path of Dhaat (way of maya) and deter it from the path of love (way of Naam). By continually following the path of Dhaat the mind forgets the way of love. Gurbani tells us:

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੁਲੀ ਫਿਰੈ ਗਵਾਰਿ ॥

Those who do not know the way of love are foolish; they wander lost and confused.

(SGGS 1426)

The mind is advised that the path it's following does not lead it to its home.

ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਬਿਰੁ ਨਹੀ ਕੋਇ ॥

This is the way of the world, O Nanak; nothing is stable or permanent.

(SGGS 1429)

When we join the holy congregation, then Saints stop us from following the way of maya and take us the way of love (way of saints). The mind that follows the way of maya gets robbed. Gurbani tells us:

ਜਿਹ ਪੈਛੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥ ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੁਰਾਰੀ ॥

Saints help us take out of the route on which our mind was cheated.

(SGGS 393)

When we go to sanctuary of Guru, then Guru takes us on the way of love. Prior to joining the Guru we followed the way of maya and as a result forgot the way to Nij Mahal. We even forget the door to Nij Mahal and attached to falsehood we continue to live in an illusion in this world.

ਬਜਰ ਕਪਾਟ ਕਾਇਆ ਗੜ੍ਹ ਭੀਤਰਿ ਕੂੜ੍ਹ ਕੁਸਤੁ ਅਭਿਮਾਨੀ ॥
ਭਰਮਿ ਭੂਲੇ ਨਦਰਿ ਨ ਆਵਨੀ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨੀ ॥

Within the fortress of body, is the tenth gate. Our mind is attached to falsehood, deception and pride. Deluded by doubt, the blind and ignorant self-willed manmukh mind cannot see the tenth gate.

(SGGS 514)

Kaal has made a castle in its area for the mind. He has set a fire of desires and ambitions under it so that the mind always remains unhappy. Gurbani explains this as:

ਤ੍ਰਿਣ ਕੋ ਮੰਦਰੁ ਸਾਜਿ ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ ਜਰਾਵਤ ਹੇ ॥
ਐਸੇ ਗੜ੍ਹ ਮਹਿ ਐਠਿ ਹਠੀਲੋ ਫੂਲਿ ਫੂਲਿ ਕਿਆ ਪਾਵਤ ਹੇ ॥

Kaal built and adorned a palace (castle) of straw for the mind to live in his area. Under it, he lit a fire. Sitting all puffed-up in such a castle, our stubborn and fool mind can not gain anything.

(SGGS 821)

The mind sits in this castle with pride and is very pleased. When the castle catches fire then it finally gets distressed. The mind has forgotten the door of Nij Mahal – the door to our true home. The doots force the mind to pass by the door by keeping it on the path of maya. The Master observes how much love the mind has for Him. Truth has been playing hide and seek with His child. After opening the nine doors of the body, Truth hides in the Tenth Door for the mind to find. Gurbani tells us:

ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਧੇ ॥

*In the game of hide and seek, the mind is reincarnated
over and over again.*

(SGGS 403)

Truth sent the mind to this world and ordered Kaal to trick the mind in maya. Truth wants to see how much love the child has for Him. Truth sees how hard the mind tries to find Him through the anguish of separation. But on the other hand, Truth orders Kaal to keep us busy in the drama of this world and to never let our attention divert from the show.

ਕਉਤਕੁ ਕਾਲੁ ਇਹੁ ਹੁਕਮਿ ਪਠਾਇਆ ॥

Truth ordered Kaal to follow His Divine command.

(SGGS 1081)

The mind will be tested in this game. It will be tested whether it enjoys the toys it has been given (material world) or its Parent (Truth). Kaal begins to play the mind and Truth starts to watch as the mind plays.

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੋ ॥

ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ ਥੋਰੈ ਕਾਜ ਬੁਰੈ ਕਹ ਫੇਰੋ ॥

*Truth is my Best Friend, my Master, is near. He sees and hears
everything; He is with everyone. You are here for such short time
- why do you do evil?*

(SGGS 1302)

The mind plays the game by merging into the air. Sometimes the air passes through the right nostril and sometimes via the left. The balance of air becomes disturbed in both nostrils. As the air flows from one or the other side, the mind jumps pass the Door (Castle of

Truth) in thoughts from either the right or left side. Gurbani tells us:

ਆਸਾ ਅੰਦੇਸਾ ਬੰਧਿ ਪਰਾਨਾ ॥ ਮਹਲੁ ਨ ਪਾਵੈ ਫਿਰਤ ਬਿਗਾਨਾ ॥

The mind is bound and gagged by hope and fear. It does not find the Mansion of the Lord but wanders around like a stranger.

(SGGS 759)

At childbirth, the mind feels the pain of separation momentarily. As the mother gives milk to the baby the mind gets attached to the tastes of the body and forgets the tastes of the mind.

ਭ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖਣ ਮੋਹ ਕੀ ਫਾਸ ॥

In the well of illusion, craving for pleasures in the mud, the mind puts a tight noose around its neck.

(SGGS 204)

Out of five doots (lust, anger, greed, pride and attachment), attachment put a noose in the neck. The mind forgets about its separation from Truth. Despite that, Truth continued its connection with mind by *Kumbh Kirya*. That is noticeable by laugh and crying of a baby. No one makes the baby laugh or cry at that time from this world and the baby does not have knowledge of it. It happens in first 5-6 weeks of life. It means while playing (hide and seek) the mind tries to find its master and does *Kumbh Kirya*. The baby hold his breath at *Trehkuti* (area between the eyes) or at the belly button. By doing that air gets balanced in the nostrils and the tenth door opens. The Divine light appears and the baby starts to smile. But when the baby starts to breath again, imbalance of air occurs and the Divine light disappears. Then the baby start to cry. That how Truth plays hide and seek with the mind. As the baby grows, we connect his mind to the relations of the world like mom, dad, sister and house etc. The door closes completely and the mind forgets its parent. Then it is only connected to the physical body. The mind forgets the internal play and attaches to the physical body. It cleans it, feeds the body,

put on nice clothes and acts smart. It then walks around in pride. Gurbani tells us:

ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ ਚਤੁਰਾਈ ॥ ਮਾਇਆ ਮੋਹਿ ਅਤਿ ਭਰਮਿ ਭੁਲਾਈ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥

Putting on nice clothes, we act so smart. We are totally deluded by doubt and emotional attachment to Maya. Without serving the Guru, we suffer in terrible pain.

(SGGS 230)

The mind is advised that without serving the Guru, it will end in suffering. Then the mind is told why it is stuck in pride.

ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ ॥ ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ ॥੧॥ ਰਹਾਉ ॥
ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ ॥ ਘਰ ਛਡਣੇ ਰਹੈ ਨ ਕੋਈ ॥

O foolish mind, why are you so proud? You shall have to arise and depart when the Divine order comes. Abandon the tastes of the world, and find intuitive peace. All must abandon their worldly homes; no one remains here forever.

(SGGS 989)

The mind is again told that it does return to its home (castle) but is too busy cleaning the fence (body).

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ ॥

The mind is the temple, and the body is the fence built around it.
(SGGS 180)

It is reminded that the place where it happily dwells has a fire ignited underneath it by Kaal.

ਤ੍ਰਿਣ ਕੋ ਮੰਦਰੁ ਸਾਜਿ ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ ਜਰਾਵਤ ਹੇ ॥
ਐਸੇ ਗੜ ਮਹਿ ਐਠਿ ਹਠੀਲੋ ਫੂਲਿ ਫੂਲਿ ਕਿਆ ਪਾਵਤ ਹੇ ॥

Kaal built and adorned a palace (castle) of straw for the mind to live in his area. Under it, he lit a fire. Sitting all puffed-up in such a castle, our stubborn and fool mind can not gain anything.
(SGGS 821)

The mind is again advised that it's failing to go inside for its food and to meet the Guru (Word of God or Shabad Guru) and Truth. The mind forgets about the Guru and Naam. It forgets about the Door as the doots have set fire (of desires, ambitions and craving) outside the door and do not allow the mind to return to its home. Gurbani tells us:

ਨਾਮੁ ਅਮੋਲਾ ਪ੍ਰੀਤਿ ਨ ਤਿਸ ਸਿਉ ਪਰ ਨਿੰਦਾ ਹਿਤਕਾਰੈ ॥
ਛਾਪਰੁ ਬਾਂਧਿ ਸਵਾਰੈ ਤ੍ਰਿਣ ਕੋ ਦੁਆਰੈ ਪਾਵਕੁ ਜਾਰੈ ॥
The Naam, is priceless, but the mind is not in love with it. The mind loves only to slander others. Weaving the grass, the mind builds its house of straw. At the door, he has ignited a fire.
(SGGS 1205)

There is fire of slander, gossip and duality at the door of the mouth, but we take so much care and pride to keep the body clean from the outside. The mind is asked, why do you have so much pride? If we look within, we see how filthy the mind is, regardless of how we keep the body.

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ ॥ ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ ॥
Our body has excrement, bones and blood, wrapped up in skin - this is what we are taking such pride in!
(SGGS 374)

The mind is explained that the physical body is made of bones, blood and excreta wrapped in skin. The mind believes that the body belongs to it. The mind is asked, why do you have so much ego? The body, like the material world, is destroyable.

ਮਨ ਕਹ ਅਹੰਕਾਰਿ ਅਫਾਰਾ ॥

ਦੁਰਗੰਧ ਅਪਵਿਤ੍ਰ ਅਪਾਵਨ ਭੀਤਰਿ ਜੋ ਦੀਸੈ ਸੋ ਛਾਰਾ ॥

O mind, why are you so puffed up with egotism? The body inside is foul, impure and filthy and everything outside is destroyable.

(SGGS 530)

In this situation the mind is limited to the physical body. It does not know about the Tenth Door and stays trapped in Maya. It goes from tamo gunn to rajo gunn or to sato gunn repeatedly. It does not like if someone talks about the fourth state. The five doots have put the mind in an illusion and they do not let the mind listen to talk about its true home. The mind is sleeping in maya. Gurbani tells us:

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ ॥

*The world is asleep in the three qualities of maya in doubt;
it passes the night of its life sleeping.*

(SGGS 920)

The mind is in such an illusion that its subtle senses and motor organs are also sleeping.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ ॥ ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ ॥

ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ ॥

The eyes are asleep gazing upon the beauty of another. The ears are asleep, listening to slanderous stories. The tongue is asleep, in its desire for sweet flavors. The mind is asleep, fascinated by Maya.

(SGGS 182)

The five doots do not let the mind listen to anything about the house of the mind. They just want the mind to talk about things in the material world. If someone talks about the fourth state, the doots put the mind in duality and slander of the person who talks about it.

They make whoever enters their area spiritually blind and deaf. The three qualities of thoughts are all maya.

ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਇਹ ਤੇਰੀ ਸਭ ਮਾਇਆ ॥

Maya includes rajo gunn, tamo gunn and satto gunn (three qualities).

(SGGS 1123)

Maya is the wall of falsehood or curtain of illusion. The mind can not listen or see anything outside the three qualities of maya.

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਚੋਲਾ ॥

*One who is attached to Maya is totally blind and deaf.
He does not listen to the Shabad in the great chaos and uproar created by doots.*

(SGGS 313)

If the mind will leave maya and enter its home, only then it can listen to Naam (Divine command). Naam is inside our body.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ ॥

The nine treasures, the Ambrosial Nectar (Amrit) and word of God (Naam) are within the human body.

(SGGS 293)

And

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥

O Nanak, the True Guru has given me this understanding that Naam is the Divine command.

(SGGS 72)

The five doots create a lot of noise to distract the mind from listening to Naam. Whenever someone tries to speak of *Parlok* and

Naam, the five doots create hatred, duality and cause slander for that person. But the person who has gone to the sanctuary of the Guru can leave behind that trap and listen to conversations in the Fourth State. This is all a game of mind. While living in this material world sometimes our mind passes in front of the door of Nij Mahal and the Master calls us to come inside and return home. But the mind, attached to maya, does not listen to the Master. The Master reassures the mind that He will take care of all of the mind's work if it will sit in its house. Gurbani tells us:

ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥
 ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥
 ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥ ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥

O beloved servant of the Lord, stay in the home of your own self (Nij Ghar or Thir Ghar). The True Guru shall resolve all your tasks. The Lord will kill the doots and will preserve the honor of His servant.

(SGGS 201)

Truth also reassures the mind that He will catch the five doots if it will sit in Nij Mahal. But the mind has formed a friendship with the doots and does not want to leave them. When we don't enter the sanctuary of the Guru, read Gurbani or meditate, the doots do not allow our mind to concentrate. The mind stays mired in thoughts. All Gurbani has Amrit and it stems from Naam. The five doots do not let the mind read Gurbani. And because of the filth of duality, pride and worries the mind is never cleaned. Gurbani explains the condition of the mind that does not enter the sanctuary of the Guru through reading Gurbani or meditation:

ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥
 ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥
 ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥

This filth of thoughts from our mind is not removed by reading holy books. Go ahead, and ask the wise ones. O my mind, coming to the Sanctuary of the Guru, you shall become immaculate and pure. The self-willed minds (manmukhs) have grown weary of chanting the Name of the Lord (by their own ways) but their filth cannot be removed.

(SGGS 39)

Filth from our mind is cleaned when we focus our attention on Truth (looking at Truth with our eyes). The word of God (Naam or Shabad Guru) is Guru and service of the Guru is performed by listening to Naam. Gurbani tells us:

ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵਾ ਹੋਇ ॥
ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
One serves the Truth by looking at Him (with eyes). By doing that, the mind comes under control and becomes pure.
(SGGS 558)

The five doots do not let our mind perform this service. When we wake up in the morning and cleanse our body the doots take us into thoughts. From our way of performing service to the Guru (by doing *Parkash* and *Sukhasan*), people may think that we are sincere in doing the service (of Guru Granth Sahib Ji. But after performing the service, when we come outside, if someone criticizes us, we get upset and fight with that person. Gurbani tells us:

ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾ ਅਹੰਕਾਰਾ ॥ ਪੂਜਾ ਕਰਹਿ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥
ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਣਾਏ ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ ॥
The mind has an anger and massive ego. Worship services are performed with great pomp and ceremony. Ritual cleansing baths are taken, and sacred marks are applied to the body. But still, the filth and pollution within never depart.
(SGGS 1348)

Reading Gurbani was supposed to clean the filth from our mind, but the filth was not removed. Meditation did not help. When we go to sanctuary of Guru, we are taught the way to read Gurbani. Gurbani teaches us how to search the body for Naam and Truth. If we recognize ourselves, there is no difference between Truth and us. Truth is all around us and we have to know Him. We have forgotten this and when we look around, we look at the material phenomena around us. We do not recognize the empty space, which is our own home. We will understand this until we are free of thoughts and if we don't seek the refuge of the Guru. Gurbani tells us:

ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ ॥ ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ ॥੧॥ ਰਹਾਉ ॥
ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ ॥ ਘਰ ਛਡਣੇ ਰਹੈ ਨ ਕੋਈ ॥

O foolish mind, why are you so proud? You shall have to arise and depart when the Divine order comes. Abandon the tastes of the world, and find intuitive peace. All must abandon their worldly homes; no one remains here forever.

(SGGS 989)

We can save some food in this world for next life if we have to come to the same world again after our death. In front of our own eyes, we can see that everyone is leaving this world. We also have to leave. So Gurbani asks us, why do we have so much pride? We are reminded that Truth is keeping us alive by giving us vital breath. Our life is dependent upon one breath.

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥
ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣਾ ॥

We are human beings if we have a breath; we do not know the appointed time of our departure. Prays Nanak, serve the One, to whom our mind and breath of life belong.

(SGGS 660)

So we are advised to remember Truth who is keeping us alive, meditate on Him and stay *sanmukh* in His divine command. Gurbani tells us:

ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਦੇਦਾ ਸਾਸ ਗਿਰਾਹਾ ਹੇ ॥

The Creator Himself created the creation; He gazes upon it, and blesses it with breath as nourishment.

(SGGS 1055)

Truth watches us if we look at him when He gives us breath. Our time of death is kept secret. If we remember that Truth gives us breath, then we will focus our attention towards Truth (from where breaths are coming). If our attention will be on Truth, then at our last breath, our mind will merge with Truth. If our attention is diverted from Truth at the last moment of life, then our mind will be reincarnated. Despite so much effort has been done to make us understand Truth, who keeps us alive, who has send us in this world, who gave birth to our mind, we have forgotten Him. We have given priority to work in this world. Initially, we were free from work in the fourth state but on entering maya, it is changed. Gurbani tells us:

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

In the first round of the marriage ceremony (marriage between our mind and Truth), the Lord sets out His Instructions for performing the daily duties of married life.

(SGGS 773)

At the first stage, we left the home (of mind) and got connected with work. While working, we went so far from our home that we forgot our parents (Truth) including their appearance. Our mind is diverted from the divine command and has become a goblin.

ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ

Emotional attachment to Maya is a insignia of a goblin.
(SGGS 513)

We forget our own identity and are bound to maya. When our mind is attached to maya, it becomes a goblin.

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ
*In this Dark Age of Kali Yuga, those who do not realize the Lord
are goblins.*
(SGGS 1131)

Initially our mind attaches to visible maya (our body).

ਏਹੁ ਸਰੀਰੁ ਸਭ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥
This body is the root of Maya;
(SGGS 1065)

Gurbani teaches us that the physical body does not belong to us. It was given to Kaal.

ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭਿ ਲੋਆ ॥ ਸਭਿ ਕਾਲੈ ਵਸਿ ਆਪਿ ਪ੍ਰਭਿ ਕੀਆ ॥
*All the continents, nether worlds, islands and worlds – are
given to Kaal by Truth Himself.*
(SGGS 1076)

In order to function in this world, the government is given to our mind.

ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥
Three qualities of maya are under the command of Kaal.
(SGGS 231)

The mind is informed that a seed is planted in the farm (body) by Truth.

ਧਰਤਿ ਕਾਇਆ ਸਾਧ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ ॥

Preparing the field of the body, Creator planted the Seed (of Naam).

(SGGS 468)

The farm is handed over to Kaal and is given a government of three qualities of maya to operate. The mind has to go to the farm and live as a watchman.

ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਰਿ ਪਰਾਏ ॥ ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥

The watchman oversees the field of another, but the field belongs to his master, while he must get up and depart.

(SGGS 179)

The mind has to be vigilant in the farm so that no one can steal its wealth (of breath). It also has to protect the farm from wild plants (thoughts). It means the while working in the body, it has to stop thoughts. After working in the farm, the mind will return to its home (Sehaj Ghar). Then the account of its karmas will be put in order. Gurbani tells us:

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥

Deeds and actions of the mind are judged in the court of Truth.

(SGGS 7)

In Sehaj Ghar, the mind is also known as chaaker (servant of Truth).

ਚਾਕਰੁ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ ॥

The servant of the Truth is that mind who absorbs in intuitive peace.

(SGGS 567)

The servant was sent to work in the farm but has forgotten the way to go back. It happens when believing that the farm (physical body) belongs to it. That's why we tell others that this body is ours. We are in love with body. When we do this then we become ghosts.

ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ ॥

ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ ਏਨ੍ਹਾ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ ॥

Attachment to Maya makes a mind demon. Lust, anger and pride are under the command of Yum (government of Yum). The mind attached to lust, anger and pride face harsh punishment of Yum.
(SGGS 513)

Then Gurbani advises us to recognize ourselves. In ages of Satyug (gold age), our minds were dwelling in the fourth state and were swans (the food for swans is ambrosial nectar). In the ages of Dwapar and Traytaa, our minds came to sato gunn (good deeds), but they did not go back to their home. Then we were humans. But in the age of Kalyug, we developed pride and forget the way to our home and have become Goblin (ghost). We are told that we should recognize ourselves. If we do not recognize our true selves, then we are ghosts.

ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ ਪਰਮ ਹੰਸ ਬੀਚਾਰੀ ॥

ਦੁਆਪੁਰਿ ਤ੍ਰੇਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ ॥

In this Dark Age of Kali Yuga, those who do not realize the Lord are goblins. In the Sat Yug, the supreme soul-swans contemplated the Lord. In the Silver Age of Dwaapur Yug, and the Brass Age of Traytaa Yug, mankind prevailed, but only a rare few subdued their egos.

(SGGS 1131)

When our mind behaves like a ghost, then it suffers in the body-cage.

ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੁਖ ਘਨੇਰੇ ॥

The ghost, in the body-cage, suffers all sorts of afflictions.
(SGGS 1029)

The mind gets distressed. The ghost minds are recognized by their love for disgust and duality. Then Yums take the ghost mind on their path.

ਮਨਮੁਖ ਜਮ ਮਗਿ ਪਾਈਅਨਿ ਜਿਨ੍ਹ ਦੂਜਾ ਭਾਉ ਪਿਆਰਾ ॥
ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਕੋ ਸੁਣੈ ਨ ਪੁਕਾਰਾ ॥

The self-willed minds, in love with duality, are led onto the path of Death. In the City of Yums, they are tied up and beaten, and no one hears their cries.

(SGGS 513)

Once the mind behaves like ghost, it does not listen to anyone. Even on telling it that it is associated with duality and slandering, it does not realize it. Gurbani teaches such ghost minds that they will be punished for their acts and will be thrown in hell with a blackened face.

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ ॥
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥

It is not good to slander anyone, but the foolish, self-willed minds still do it. The faces of the slanderers turn black, and they fall into the most horrible hell.

(SGGS 755)

The mind forgot about the pool of nectar where it can bathe to clean filth of maya. The mind will understand this only if it goes to its home.

ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥

When the filth of our mind is removed, it becomes immaculately pure. It happens by bathing in the sacred shrine, the pool of Ambrosial Nectar (Amritsar) within us.
(SGGS 587)

The mind also forgot that after bathing, it has to get its food (amrit). The mind also doesn't remember the place of its worship and the holy congregation. The mind stays limited to the physical body. Gurbani teaches the mind that its life is a waste even it stays in the body for long time. If we do not leave maya, recognize Truth and do not go to our home, we will not get peace. Gurbani tells us:

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ ॥ ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ ॥
If one were to live and eat for hundred years, that day alone would be auspicious, when he recognizes his Master.
(SGGS 350)

By the grace of Guru, once our mind leaves maya and enters the fourth state, that day our mind is presumed to be born. Our mind was taken out of mother's womb (at birth) and was put in the womb of maya (treh gunns). If the mind does not enter the fourth state, then it decomposes in womb of maya. Then it enters the cycle of reincarnation. Only by going to sanctuary of the Guru can our mind can leave maya. That's why Guru Nanak started a different method of devotion.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥
Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship.
(SGGS 908)

Our devotion starts when our mind leaves trehgunn maya and enters the fourth state (home of mind). The Shabad and Sehaj Dhun are in its home. The word of God emerges when our mind is separated from the body and enters its home. Then our devotion starts.

LONGING LOVE FOR TRUTH

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ

*The Gurmukh practices that devotional worship, by which the
celestial music (Sehaj Dhun) wells up.*

(SGGS 245)

Worship the Feet of Guru (Naam)

The mind is told that it gets its expenditure (breath) from the fourth state and then it enters the home of maya. The mind uses all of its wealth (breaths) in thoughts for free. It does not do anything for itself in return. If the mind continues this then what will it eat when it's hungry? The mind is advised that the wealth of breath is very precious. By using all of our worldly wealth we can not purchase even a single breath. Our breath is a diamond or a pearl and no one can pay its price in this world. We do not look at our home which is very close. Gurbani advises us:

ਨਿਕਟਿ ਨ ਦੇਖੈ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ ॥ ਦਰਬੁ ਹਿਰੈ ਮਿਥਿਆ ਕਰਿ ਖਾਇ ॥

The mind does not see the Truth near at hand; instead, it goes to the homes of others (maya). The thieves steal its wealth and the mind lives in falsehood.

(SGGS 1139)

Now, the mind has an opportunity and wealth. If we use this opportunity to save our breath in *Nirgunn* (formless Truth), then in exchange, we will get the treasure of Naam. At the same time our mind will get its food known as amrit ras (ambrosial nectar).

ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮਾਲਿ ॥

ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ॥

The Truth's Naam is the nourishment of the mind; cherish it, and preserve it carefully within your heart. This nourishment is inexhaustible; it is always with the Gurmukhs.

(SGGS 756)

It we do not deposit the wealth of breath with Truth, we will not receive Naam and our mind will get distressed. For example, if we do not eat in this world for two days, our body does not work normally. Guru Ji teaches the mind to go back to its home. Without going to sanctuary of Guru, the mind can not return to its home. If it will learn to go home, then it can do the job for its home.

ਜੋ ਗੁਰ ਕੀ ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੋ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ ਲਾਇਆ ॥
*That humble being who serves the Guru is put to work by
the Truth in His Home.*

(SGGS 166)

The mind who will serve the Guru, will reach its home.

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
*Listen to the Teachings of the Perfect Guru;
see the Supreme Truth near you.*

(SGGS 295)

And

ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥
*The mind can cross the terrifying world-ocean by meeting the
Guru. Then in the Court of the Divine, the mind is honored and
approved. O Nanak, its face is radiant; the Music of the Sha-
bad, the Word of God, wells up within.*

(SGGS 22)

And

ਪੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ ਪਰਗਟੁ ਲੋਈ ॥
*Through the Perfect Guru, the mind finds the Mansion of the
Truth and gets honor.*

(SGGS 1248)

Then the mind will be sent to sanctuary of Truth. Only Guru can take our mind out of womb of maya. Then it is born in the home of Truth.

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ ॥

By getting birth in the House of the Truth, the reincarnation of the mind ends.

(SGGS 940)

And

ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ ਵਿਚਹੁ ਸਕਤਿ ਗਵਾਇ ॥

By Guru's Grace, the mind is born in the Home of Truth and has eradicated Maya from within.

(SGGS 1276)

In past, there were institutions of divine knowledge. The education of the world was taught in *Dharamsala* and was known as taksaal. In Gurbani, divine study is given the name of taksaal and the congregation is given the name Chatsaal.

ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ ॥

The Sat Sangat, the True Congregation of the True Guru, is the school where the Glorious Virtues of the Lord are studied.

(SGGS 1316)

Divine study, taksaal, is the education of the formless Truth which starts from the mouth of Truth or Naam (Nij Pad). The mouth of Truth is known as Taksaal from where Naam, air and the entire universe begins. All the game is played because of Naam and air. Gurbani tells us:

ਪੁਤ੍ਰ ਧਰਤੀ ਪੁਤ੍ਰ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ ॥

ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ ॥

The earth and the water forms four pillars, on which there is cabin of the Truth (Chaubara). Truth is in only one form for all

*the worlds and His mouth is the source of Divine knowledge
(Naam).*

(SGGS 596)

Truth has the ability to stop the game of this world.

ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ ਢਾਹਾਇਦਾ ॥

*He stages the play of the air (breath) everywhere. Withdrawing
the air, He lets the beings crumble.*

(SGGS 1033)

If Truth closes His mouth, the air will stop and the game will end. If He opens His mouth, the game will restart. It is a minor thing for Him. That's how He started and ended this game many times in past. Many times He manifested in numerous forms and then again became one form. The game of this world is played by air. The language of this world is spoken by the use of air. The language in *Parlok* is known *Anhad Bani* (divine language). This entire game is due to the air which comes out of Truth's mouth and that's why it is known as *Taksaal*. Divine study begins from Truth's mouth, while the education of this world starts from our mouth and body. In this world, we can study, listen and look. The study of mind begins from the Guru once it is born. So the mind is advised to go to the sanctuary of Guru so that it can learn about itself. This education of divine knowledge has been started in *Braham Gyaan kendar* in *Moga, India*. If the mind continues to sleep in *treh gunns (maya)*, then it will not recognize itself. For example, when we are physically sleeping, we no longer remember our house or family. Similarly, our mind which is sleeping in *maya* does not remember its parent (Truth), spiritual family and household of its own home. What if you were to tell a sleeping person a story? If you asked them to explain the story when they woke up, they would answer that they were asleep and don't know the story. Similarly, before we listen to the story of Truth we have to wake up our mind.

Otherwise, it will not understand the story. How the Guru wakes up our mind is explained in Gurbani:

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥
By meditating on the Gurmantra, the sleeping mind can be awakened.

(SGGS 758)

Once the mind is awake then its story will start. Initially it will not understand it as the five doots will take it away. Then through meditation the mind awakens. Through meditation the mind becomes vigilant. When the mind listens to its story (akath katha), five doots will try to take the mind into an illusion. But we must stay awake and listen it in the fourth state.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਚਿਤੁ ਲਾਇਆ ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥
By eradicating three qualities, the mind attunes the consciousness to the fourth state. O Nanak, by doing that the mind quits pride and unites with the Truth.

(SGGS 231)

So always contemplate the fourth state. Do not discuss the worldly issues of maya. When the mind will listen to akath katha by sitting in its home (even for 5 minutes) it will get peace. The doots will again take it out and the mind will again go back to its home by meditation. Through practice and experience, the mind will learn to sit in its home and stay calm.

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥
By meditating Gurmantra, the mind gets peace in its home and in this world.

(SGGS 1136)

Then it will mediate while staying in the physical body. It will not listen to doots. It happens when the mind enjoys the peace in its own home. Gurbani tells us how is mind born in its home.

ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ

By Guru's Grace, the mind is born into the Home of the Truth.
(SGGS 1276)

The tenth gate is known as shiv ghar or daswa dwar. Shiv is Truth. It is different from shivji (Mahesh). Shivji means tamogun which is present in our body. Similarly rajo gunn is known as Bishan and sato gunn is known as Brahma. All three of these are born from maya.

ਮਾਇਆ ਮਾਈ ਤ੍ਰੈ ਗੁਣ ਪਰਸੂਤਿ ਜਮਾਇਆ ॥

Maya, gave birth to the three gunas, the three qualities.
(SGGS 1066)

Shiv (Truth) is above these and is the husband of maya is Truth.

ਮਾਇਆ ਬ੍ਰਹਮ ਰਮੈ ਸਭ ਸੰਗ ॥

Maya and Truth are blended with everything.
(SGGS 343)

And

ਕਾਇਆ ਕਾਮਣਿ ਅਤਿ ਸੁਆਲਿਉ ਪਿਰੁ ਵਸੈ ਜਿਸੁ ਨਾਲੇ ॥
ਪਿਰ ਸਚੇ ਤੇ ਸਦਾ ਸੁਹਾਗਣਿ

*In the body, the mind -bride is very beautiful; she dwells
with her Husband Truth.*

(SGGS 754)

The three qualities of maya are produced after the union of maya and Truth. When the mind will be born in Shiv Ghar by the grace of Guru, the divine melodies will resound. This is the insignia of the tenth gate. The melodies resound day and night.

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥
ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦਿ ਸੁਣਾਵਣਿਆ ॥
Those who close off the nine gates, and restrain the wandering mind, come to dwell in the Home of the Tenth Gate. There, the Unstruck Melody of the Shabad vibrates day and night. Through the Guru's Teachings, the Shabad is heard.
(SGGS 124)

Techniques are explained in Gurbani to close the nine gates. Some spiritually ignorant people do not believe in that. They are written about in Gurbani at many places.

ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥
The True Guru gives His Student the wealth of the Naam. The student (Sikh) of the Guru is very fortunate.
(SGGS 286)

Guru Ji tells us the techniques to go to the tenth gate.

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥
I came to the Guru, to learn the technique to have union with Truth. The True Guru revealed it to me through the Shabad.
(SGGS 208)

And

ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ ॥
ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ ॥
Holy people: what way should I now adopt, by which all evil-mindedness may be dispelled, and the mind immerses in devotional worship to the Truth?
(SGGS 902)

And

ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ ॥

One knows the Truth only by the technique.

(SGGS 468)

The five doots do not teach these techniques. Those Gurmukhs who left treh guns can tell of these techniques. Once the mind is born in Shiv Ghar, then its childhood starts. In this world, once the baby is born, the mother, the father and teachers are his Gurus. Similarly, in spirituality, the Guru reminds us about our past. If we ask, the Guru tells us.

ਤਾ ਕਉ ਸਮਝਾਵਣ ਜਾਈਐ ਜੇ ਕੋ ਭੁਲਾ ਹੋਈ ॥

Guru instructs us (on the way to Truth) and if we are lost.

(SGGS 1329)

Guru Ji tells us that if we do not remember our past then he can tell us.

ਅਗੈ ਕਿਆ ਜਾਣਾ ਨਾਹਿ ਮੈ ਭੁਲੇ ਤੂ ਸਮਝਾਇ ॥

If we are lost, then we can beg the Guru to make us understand the route.

(SGGS 1010)

Guru Ji gives us understanding of Parlok and Amritsar. In this world there are 68 pilgrimages and they all start from Naam. The place where praises of Truth and Naam are done, that body, mind and place become sacred and become a holy place.

ਸੋ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥

ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥

ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ ਸਚੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੇ ਜੀਉ ॥

*True is that home, within which one meditates on the Truth.
Blessed is that heart, within which the Truth's Glorious Praises
are sung. Beautiful is that land, where the Truth's humble
servants dwell.*

LONGING LOVE FOR TRUTH

I am a sacrifice to the True Name.

(SGGS 107)

The Bani of Sri Guru Granth Sahib is given the name of Amritsar.

ਅੰਮ੍ਰਿਤ ਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਉਆ ਹੰਸੁ ਹੋਰੈ ॥

True Guru is the pool of Ambrosial Nectar (Amritsar); bathing within It (contemplating and following the teachings), the crow becomes a swan.

(SGGS 493)

The holy congregation is known as Satsar where our mind and body gets cleaned.

ਮਨੁ ਤਨੁ ਧੋਵਹਿ ਸਬਦਿ ਵੀਚਾਰੀ ॥

The mind and body are washed clean, contemplating the Shabad.

(SGGS 1059)

Then the mind is cleaned by meditation (simran).

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ ॥

Cleanse your mind by attaching it to the Shabad, and keep your consciousness focused on the Lord.

(SGGS 919)

That's how Guru Ji teaches us about the internal holy place.

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

The sacred shrine of pilgrimage is the Naam. The sacred shrine of pilgrimage is spiritual wisdom within and is the contemplation on the Shabad.

(SGGS 687)

Sunn is known as pool. When we immerse in Naam, Amrit ras is produced. That place is known as Amritsar.

ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਤੀਰਥਿ ਨਾਇ ॥
The filth from the mind is removed by bathing in the sacred shrine, the pool of Ambrosial Nectar (Amritsar), and the mind becomes immaculately pure.
(SGGS 587)

It is also known as Neer Narain.

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨੀਰਿ ਨਰਾਇਣੁ ॥ ਰਸਨਾ ਸਿਮਰਤੁ ਪਾਪੁ ਬਿਲਾਇਣੁ ॥
The Naam of the Immaculate Truth is the Ambrosial Water. By Chanting it (Meditating) with the tongue, sins are washed away.
(SGGS 867)

Our sins are eliminated there and our mind gets a place in dargah (castle of Truth).

ਗੁਰੁ ਕੇ ਚਰਣੁ ਸਰੋਵਣੇ ਤੀਰਥੁ ਹਰਿ ਕਾ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥
By worshipping the Feet of the Guru (Word of God), the sacred shrine of pilgrimage, and the mind is honored in the Divine's Court. The homeless mind finds a place to live in.
(SGGS 52)

The largest holy place in the world is known as Mansarover and internally it is known as Atam Tirath (holy place where soul dwells). This is the last holy place. Guru Ji teaches us how to bathe in Atam Tirath.

ਸਚੁ ਤਾਂ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮੁ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ ॥
ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ ॥

One knows the Truth only when he dwells in the sacred shrine of pilgrimage of his own soul. He sits and receives instruction from the True Guru, and lives in accordance with His Will.
(SGGS 468)

Then Guru Ji tells us about the clothes for our mind.

ਸੁਖ ਦੁਖ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ ॥
Pleasure and pain are the two garments for the humans.
(SGGS 149)

When the mind enters the world, it put on the cloth of treh gunn maya which is the cloth of anguish. If the mind praises Truth then it wears the cloth of peace and happiness. It depends on which type of cloth the mind wants to wear. Guru Ji also tells us about the food for our mind. It is braham ras or har ras. Guru Ji tells us:

ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ ॥
ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ ਹੋਵਹ ਹੋਰ
ਪੈਨਣ ਕੀ ਹਮਾਰੀ ਸਰਧ ਗਈ ॥
The Truths's Naam is my food; eating the thirty-six varieties of it, I am satisfied and satiated. The Truth's Naam is my clothing; wearing it, I shall never be naked again, and my desire to wear other clothing is gone.
(SGGS 593)

Guru Ji gives all this information and then takes our mind to the temple.

ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥
The place to worship Truth is within us. Truth is the one who blends one's mind light with His Divine Light.
(SGGS 411)

In the temple, the mind listens to divine speech of Truth (Anhad Bani).

ਹਰਿ ਕੀ ਕਥਾ ਅਨਾਹਦ ਬਾਨੀ ॥

The divine speech is the Anhad Bani.

(SGGS 483)

At that place Amrit ras is offered, (similarly, in Gurdwara *parsad* is offered) which is known as *Gurparsad*. Then the mind is taken to congregation where mind is informed that Truth is its parent. At that place the mind meets its true family members (who have won the game of life and includes *gurmukhs* and *Guru*). Then mind tries to come in *Lok*. For example, when any family member goes out of the house, the child also wants to go out. Then the parent holds the finger of child and takes them out. After doing it many times, the parents watch the child walking without their support. Similarly, the mind is brought in this world by holding to *Shabad* (*naam*) and merging in air. Then the mind is taken back to its home. Then the mind is disconnected from *Shabad* after merging in air to observe if the mind can travel back to its home without any support. That's how the mind is educated about *Lok* and *Parlok*.

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ ॥ ਤਹ ਤੁਮ੍ਹ ਮਿਲਿ ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ ॥

ਈਤ ਊਤ ਕੀ ਸੋਝੀ ਪਰੈ ॥

In the City of Truth, sublime understanding prevails. We should contemplate that by sitting together. Then we can understand this world (Lok) and the next (Parlok).

(SGGS 1159)

Then *Gurmukhs* go to *Sunn Mandal* via *Naad*.

ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ ॥

Listen to the Naad in Sukhmana channel and focus the attention in Sunn.

(SGGS 1291)

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That's how the mind learns to travel to the sunn mandal (sookh mahal) from its home by Shabad and it's then taken to the congregation of Truth. The child learns about the material world and talks about the fourth state. Gurbani tells us:

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ ॥

By dwelling in the Tenth Gate, one obtains the understanding of the three worlds.

(SGGS 490)

Life is a Dream

Guru Granth Sahib Ji teaches us to explore our physical body, subtle maya and visible maya. Our body is made of matter. The mind resides in the body during the day time and it goes back to its home at night. Maya is created from God and our physical body is in this world for limited time. Our mind comes to play in maya for a limited time. After that the mind has to go back. Every day our mind enters the body in morning and leaves it at night. This world is known as lok and home of mind is known as Parlok. The game of day and night is explained to us. If we can understand this well, then we'll know what we bring here in the morning and what do we take with us at night. This game is of breath. If we use all of our breath in this world, we lose the game. If we save our breath, then we get the treasure of Naam and win the game. We are again informed that after our mind leaves the body at night; it keeps its attention in lok. It is known as a dream. We remember our dreams from night for some time and then we forget about them. Similarly, our life is a dream during which we play for limited time and once the dream is over we forget about it. Our family members and friends also forget that the person came to this world and had departed after playing the game. Those family members and friends get busy in their own game. If we look back at our past, then we realize that we never spoke about our great-grand parents or great-great grandparents. We also forget about our grandparents. We get so busy in our game that we forget everything. We are told that this life is a dream. We are explained by an example of a bubble which appears from water and disappears in it. Our life is similar to this analogy. We are in the body for some time and the body does not belong to us. If we think that the body is ours, then we will end up in entanglements. We are advised that the game is

of maya, trehgunns or thoughts. In spiritual ignorance, when we play this game, we think that body belongs to us and we fight with others. We develop duality and hatred for others. All the family members meet here, in this world, but at night no one meets in their homes (of mind). We meet others in Parlok and then we think we met someone in a dream. We are again advised that if we do not meet our family members in Parlok then once our breath come to an end, we may never meet them. If our thoughts are different than the rest of the family, after leaving our body, we will not know where the family is. So we are advised to meditate together with all the family so that we can have a common thought. In this world, we live together as mother, father, son, and daughter and as a family but our thoughts do not match. Though we live together, we follow different routes. One person is in the ocean of poison (tamo gunn, pataal lok, area of ocean), second in the ocean of fire (rajo gunn, bhoom lok, area of earth) and the third one in ocean of peace (sato gunn, akaash lok, area of sky). Based on direction of our thoughts, we follow that route, which means eventual reincarnation into lives of those areas. We are told that our body where our mind come and go belongs to someone else. We (minds) are all children of one God. Our home is one, our family is one and we join the congregation at one place. Then why do we follow different routes? We are explained the story of thoughts. It depends on us. Do we want to sit in our home or to be reincarnated into different lives? In a family, if our thoughts do not match, it means we are separated while living in the same house. We will not be friends at our death. God has made us relatives because of our relationships in previous lives.

ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ ॥

ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ ॥

Mother, father, spouse, children, relatives, lovers, friends and siblings were associated in previous lives; but none of them will be our companion and support in the end.

(SGGS 700)

That's how the future of the family is decided. Some family members are moving towards (reincarnation) lives of earth (like animals, plants etc), some towards sky (birds etc) and some towards ocean (fishes and other aquatic lives). Who can turn them around? When our thoughts do not match, we develop duality, jealousy and hatred among each other. Because of these characteristics we do not take advantage of our human life. We do not learn that we have to die one day.

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥
ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥

Destined only to die, the person comes into the world. He wastes this precious human life through duality. He does not know its own self, and is trapped by doubt. He cries out in illusion.
(SGGS 685)

We came to this world but went into duality. When we develop duality, we do not take advantage of human life. Human life is the best out of all the species on this planet. The entire world is in maya (trehgunns). Guru Nanak Dev Ji changed the way of devotion by taking us out of maya.

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥

Eradicating the three qualities, dwell in the fourth state. This is the unparalleled devotional worship.
(SGGS 908)

Guru Nanak Dev Ji told us the way of love, meditation, service and devotion. He told us to stop our thoughts and sit in Thir Ghar. When we do, Truth takes care of our necessities. We are also advised to cut the curtain of illusion or the net of Kaal. Otherwise we will stay separated from Truth. We should keep our mind clean, free of ego, away from duality and remain thoughtless. We should

think about who creates duality, jealousy, fighting and hatred among family members. It happens when our mind sleeps and then five doots start to fight. The same five doots takes us into thoughts, duality and into the cycle reincarnation. Guru Ji advises us to wake our mind up and recognize our root (Truth). We need to go to sanctuary of Guru to wake our mind up. The mind wakes up when we chant Gurmantra. Once the mind wakes up, then do not let it fall sleep.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ ॥

By meditating on Gurmantra, sleeping mind is awakened.

(SGGS 758)

We should not let the mind get lazy once it wakes up. The mind does not need sleep. It sleeps in the illusion of maya. Truth is all around us and is keeping us alive by giving us breath. In the illusion of maya, we do not recognize Truth.

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥

All the living beings of the world behold the Truth.

(SGGS 594)

Everything is explained to us in the form of words in Gurbani. By reading and contemplating Gurbani, we have to find the answers. We are all created from Truth. Naam is inside our body. The physical body is a cloth on our mind. The mind enters the body by Naam but its connection is disconnected from it. If our mind does not connect with Naam, its cycle of life and death will not end. Gurbani tells us:

ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ ॥

Those Gurmukhs who do not recognize the Naam;

Continue coming and going in reincarnation.

(SGGS 19)

Once we enter the cycle of reincarnation, our physical body detaches from other family members. After death, all the members go in different paths. If minds of all the members get connected to Naam, then after human life, they will go to one home. The path of maya will come to an end. Then we will follow the way of love (saintly path). This happens only by going to sanctuary of Guru. Once Guru Ji connects us to Naam (Naad), we will come under the Divine command and can go back home. Once all the family will follow it, they can come and go out of their home (of mind) and will never get separated. All the family members will have a unanimous decision.

It is very important to understand the Shabad (Naam) from which our mind is disconnected. Guru connects our mind to Naam and on the same day we get liberation. Gurbani tells us:

ਗੁਰਮੁਖਿ ਜੀਵੈ ਮਰੈ ਪਰਵਾਣੁ ॥ ਆਰਜਾ ਨ ਛੀਜੈ ਸਬਦੁ ਪਛਾਣੁ ॥

The Gurmukhs are accepted in the Divine court while alive and after death. Their lives are not wasted when they recognize the Shabad.

(SGGS 125)

That Shabad is inside us.

ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ਼ਾਮੁ ॥

The nine treasures, Amrit (Ambrosial Nectar) and Naam of Truth are within the human body.

(SGGS 293)

Then Guru Ji tells us not to disconnect from Shabad because by that Shabad, we have to immerse in Truth. Shabad appears in the tenth gate (from the mouth of Truth) and merges into Truth.

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ਗੁਰ ਸਬਦਿ ਸਮਾਵੈ ਬੂਝੈ ਹਰਿ ਸੋਈ ॥
Where the Shabad merges, is the Truth.
(SGGS 160)

When we follow the Shabad (which appears in Nij Mahal), it merges in Sunn. Then we come to know that Sunn is Satguru. Earlier we were looking at it but did not recognize it. But by contemplation of Gurbani, we are told that Truth is in front of us. Gurbani tells us:

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
Listen to the Teachings of the Perfect Guru; see the Truth near you.
(SGGS 295)

By making us understand this fact, Guru Ji takes away the curtain of illusion. Then we can see Truth everywhere. When we can see Truth, we follow his Divine command. Then we realize that our body is in Him and He is inside us. We are walking inside him. Gurbani tells us:

ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨ ਮਹਿ ਹਰਿ ਹੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ਰੇ ॥
The body is contained in the Truth, and the Truth is present in the body. He is permeating within all.
(SGGS 870)

And

ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥
The servant is in Truth, and Truth is in the servant.
(SGGS 287)

Truth has the thread of our breath. He also has Naad and air. The person, who does not contemplate Gurbani, cannot understand that he is inside Truth.

ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ ॥
ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ ॥

All the living beings of the world behold the True Guru. One is not liberated by merely seeing Him, unless one contemplates the Shabad.

(SGGS 594)

If we do not follow the teachings of Sri Guru Granth Sahib Ji, we cannot get liberated. Very few people in the world have a chance to read it daily. Many millions do not even get the chance. Gurbani tells us that the entire world is looking at Truth, but they do not have this knowledge. It has been explained to us in words. If we would have knowledge, then we can ask Sri Guru Granth Sahib Ji about following questions: Who is Satguru? How is body made? How is our mind born? Who is keeping us alive by giving us breath? Gurbani gives us these answers. We are created by Truth and He is keeping us alive by giving us breath. Our mind leaves the body at night and enters the empty space all around us. Our mind leaves the body (which does not belong to us) and enters the home of its parent (Truth). When our mind comes to play in this world, it enters the body by merging with air. Truth watches our game. He is with us while awake and asleep.

ਊਠਤ ਸੋਵਤ ਹਰਿ ਸੰਗਿ ਪਹਰੂਆ ॥

While rising up, and while lying down in sleep, the Truth is always with us, watching over us like a guard.

(SGGS 196)

He is a Guard. He is around us and is inside us. All the empty space around is Satguru (Truth). Our physical body (made of elements) is a cloth on the Shabad (created from Him). If we just read it but do not contemplate on it. Gurbani tells us:

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ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥
*This is described in words of our language;
only a few understand this!*

(SGGS 64)

That's why we have been told that in the beginning was Truth and everything is created by Him by Naam or Shabad. All this game is of Naam.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ॥
*The Naam is the Support of all creatures.
The Naam is the Support of the earth and solar systems.*
(SGGS 284)

Naam is inside us. The cloth of maya is covering it. Truth creates the entirety of this game. We did not create this game. Those people who do not believe in it can understand and realize this by stopping their thoughts and entering Nij Mahal. They will develop faith in it only when they will observe that Truth takes care of us. Gurbani tells us:

ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥
O beloved servant of the Truth; Sit in the home of your own self.
(SGGS 201)

If we know where the home of mind is, only then we can sit there. We think that the physical body and our physical home is our home. Gurbani tells us:

ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ ॥
*From contemplation with the True Guru, we understand that
Sunn is our true home.*
(SGGS 1038)

If we do not contemplate Gurbani, we can not enter sunn. We do not understand where our permanent home is. We go there every night after leaving the body. It is home where we play and Truth observes us.

ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੇ ॥ ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ

Truth is my Best Friend and is near. He sees and hears everything; He is with everyone.

(SGGS 1302)

Truth observes everybody. We did not learn about our home. We thought this world is our home. Gurbani tells us:

ਡਡਾ ਡੇਰਾ ਇਹੁ ਨਹੀ ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ ॥

ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ ॥

This world is not your true place; you must know where that place really is. You shall come to realize the way to that place, through the Word of the Guru.

(SGGS 256)

We should learn about our real home from the Guru. Guru Ji teaches us that our body and home in this world (made of bricks or wood) is not our true home. Home of our mind is Sunn where it can stay forever. It is a home that is stable and will endure. We have not recognized our home. Through thoughts we left our home and came in someone else's home. When we will stop our thoughts, our mind will enter sunn (Thir Ghar). Then the Master will speak Himself and will perform our duties. The mind which is in the form of light will merge with Divine light of Truth. Then Truth speaks inside us.

ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ ॥੨॥ ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ ॥
ਜੇ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ ॥

Remain intuitively absorbed in the Sunn. One who knows the Truth in the mind understands that anything the Truth says come true.

(SGGS 1162)

This means that when the mind will sit in Thir Ghar, Truth will speak using the tongue and there will not be any hindrance in our work. Gurbani tells us:

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ ॥
ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥

*Those who meditate on the Naam, their affairs are all resolved.
Those who meditate on the Perfect Guru, the Truth, are judged
pure in the Court of the Lord.*

(SGGS 136)

Then the mind will be honored in Dargah (Divine court). All of our work in this world will be done successfully. By stopping our thoughts we won't have to enter this false home again.

ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਾਰੈ ਉਲਟਿ ਜੋਨਿ ਨ ਆਵਏ ॥

*One, who stops his thoughts, gets liberated. He liberates others;
He does not come in other lives.*

(SGGS 687)

We are also told that we are not the master. While staying in the body, we should act and live as a servant.

ਜਿਉ ਰਾਖਾ ਖੇਤ ਉਪਰਿ ਪਰਾਏ ॥ ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ ॥

*The watchman oversees the field of another, but the field belongs
to his master, while he must get up and depart.*

(SGGS 179)

We are again advised that by working hard in other's house is not going to make much profit. When we will return to our home, only then the profit will be given for our deeds (karma). Based on our performance in the body, the Master is going to reward us.

ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
Our deeds and actions are judged by the Truth in His Divine court.

(SGGS 7)

Our job is to work, not to think. We are servants and if we use our own thinking the work will not be performed properly. Whatever work the Master wants, it has to be done by the servant. We are the servants and Truth is the Owner. Even if we think millions of time, it will not work. If this is the case, then why do we need thoughts? If the Owner has the command, then it is useless to think and we should stop our thoughts and follow Truth's wisdom.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
Nothing works even by thinking hundreds of thousands of times.
(SGGS 1)

If we stop using our own thoughts, Truth will take over and there will not be any obstacles in the work. The mind who has quit using its own thoughts is known as saintly child. Truth Himself comes to get the work done.

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥
The Lord Himself has stood up to resolve the affairs of the Saints; He has come to complete their tasks.
(SGGS 783)

Truth makes the doots work to complete our job. We are told that we should stay awake (jaagat). Our mind was sent as a king in the

body. It was given five doots as its servants. If the mind stays thoughtless, then doots will act as its servants and perform our work. Gurbani teaches us how to live life. When we come to the home of maya in this world, we should stay as a family and offer praises and appreciations to Truth. We should stay in His command. By doing that, we will be in touch with Him. If we are attached to slandering, duality and jealousy in this world, that means we are disconnected from Truth. When we praise Truth in this world that means we have love for Him. Gurbani tells us:

ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ ॥

Good children tell the stories of their ancestors.

(SGGS 951)

They will praise their Parents as they have love for them. They will not talk about the worldly matters. This world is not our real home. We have to search for our real home through the Shabad. Our home is near than nearest. When we are thinking, we are in others home and when we are thoughtless, we are in our home. It is very easy. When we enter lok we must stay sanmukh. This means we will see Truth with us in all directions. It is known as sumdristi when we listen to Shabad and stay within Truth's Divine command. Gurbani tells us:

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥

Truth alone is the Doer of deeds - there is no other at all.

(SGGS 276)

Truth is in water, earth and sky. We are with him. There is no one else. The world is temple of the Truth.

ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਜਗਤੁ ਹੈ ਗੁਰ ਬਿਨੁ ਘੋਰੰਧਾਰ ॥

This world is the Temple of the Lord; without the Guru, there is only pitch darkness.

(SGGS 1346)

When we are in sumdristi, we will be sanmukh and stay in Divine command.

ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ ॥

*Naam is the Divine Command; O Nanak,
the True Guru has given me this understanding.*

(SGGS 72)

By practical meditation, we can learn to connect and disconnect from the body. Our mind can connect with body by merging in the air and it can separate from it by disconnecting from the air. By disconnecting from air and connecting with Naam, our mind enters its home. By disconnecting from Naam, the mind merges with air and enters the body. That's how we have to play the game of our life during daytime. If we want to enter the castle of Truth, then we have to stay jaagat in Sunn through giaan. Then Truth calls us through the Shabad and we enter the Castle of Truth (Sacha Mahal) by merging into the Shabad.

A castle (Nij mahal) is made for the mind in Lok. The door of Nij Mahal is closed with air. The lock and key are kept in there. By our desire, we can open the door and sit in nij mahal. The insignia of the door is the Anhad Shabad (Divine music) which is played there. In this world (body), thoughts are coming to our mind. In Nij mahal, there is always happiness and pleasure and in the body, there is unhappiness and sorrow.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ ॥

By staying in Nij Mahal, our mind becomes peaceful;
It will not go in the cycle of reincarnation.

(SGGS 13)

In sunn there will be peace. By meditating Gurmantra, our mind gets peace.

ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥

*By meditating Gurmantra, our mind gets peace in its home and
in this world.*

(SGGS 1136)

To keep us happy in this world, we will meditate and praise Truth. We are told about our body, our mind and we are advised to stay in the Divine command (sanmukh). By contemplating Gurbani and following the practical way of life, we get liberated while alive. Then we realize that there was no such thing like death. It is just a game.

ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥ ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥

*The One has created the drama of coming and going.
Maya is under His Divine Command.*

(SGGS 294)

Truth creates the mind and maya. All this game is of Truth. He created a different team in this world and sent our mind to play. The team members (doots and Kaal) are told to distract the mind. This game is not forever. We do not take anything to our home from this world. Food for our mind is naam ras or har ras or amrit ras. It is not available in this world. The mind takes bath in Amritsar, which is in the Nij Mahal. The water for bathing the mind (amrit jal) is different from the water here. The cloth for the mind is different and it is praises of Truth. Places of worship are also different. The congregation of mind is different. All the systems for the mind are different from that of this world. That's why we should try to take advantage of human life. We should understand the purpose of this life. No other life has knowledge comparable to human life. Satguru Nanak Dev Ji, saints and devotees through the blessing of Truth, performed the spiritual search of the body. They wrote it

down for us so that we do not have to recreate their work. That search was so extensive that we cannot perform it in one lifetime. By reading, contemplating and understanding those teachings, we can go back to our home and play the game. Gurbani tells us:

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ ॥
*Gurmukh searches this body; all others just wander
around in confusion.*
(SGGS 754)

Truth has two forms. One is the visible form (material world, lok, made of elements, Sargunn) and subtle form (invisible, formless, Nirgunn).

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ
The Formless Lord Himself is in material form.
(SGGS 1257)

And

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥
*Form and formless are two forms of Truth. Truth resides in Sunn
Smaadh. Through His Creation, O Nanak, He meditates on
Himself.*
(SGGS 290)

Gurbani also tells us how we came in the visible form and how can we merge back in the subtle form. But it is our fault if we fail to understand this. We should learn about the body in which our mind dwells. If we do not understand this, then any other knowledge is a waste. Without knowledge of body, we do not understand Nij Mahal, the spiritual family, the mind, the soul, Dharam Rai, Chitargupt, the five doots or how to play the game. If we do not understand this, then there is no difference between animals and us.

If we do not recognize our creator, then we are worse than animals and ghosts.

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥ ਨਾਮ ਬਿਹੁਣੀ ਹੋਈ ਖੇਹ ॥
ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ ॥ ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹ ਸਿਰੀ ॥

After a very long time, one obtains this precious human body, so difficult to obtain. Without the Naam, it is reduced to dust. Worse than a beast, a demon or a rock is that one who does not understand who created him.

(SGGS 890)

If we do not recognize our parent who has created us, then what do we want to know? What will the condition of a child who does not know his family, parents and himself be? The world is foolish without Naam.

ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ
Without the Naam, the world wanders around insane;
(SGGS 643)

That is not wisdom which creates duality and hatred. Chattering about three worlds (worldly thoughts) is the chitchat of the Devil. We are advised to explore our self, play under Divine command and stay sanmukh.

ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ ॥
ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ ॥
ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ ॥
ਨਾਨਕੁ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾਂ ਸੈਤਾਨੁ ॥

Wisdom which leads to arguments is not called wisdom. Wisdom leads us to serve our Truth and Master; through wisdom, honor is obtained. By wisdom, we should try to recognize Truth by reading; wisdom inspires us to give in charity (of teaching others about

*Truth and Naam). Says Nanak, this is the Path of Truth; all other
Worldly talks are sinful.*

(SGGS 267)

Such a way of life (of duality and hatred) brought us in the cycle of life and death. Gurbani tells us:

ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥
ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

*Hate, conflict, sexual desire, anger, emotional attachment,
falsehood, corruption, immense greed and deceit: So many
lifetimes are wasted in these ways.*

(SGGS 1245)

Guru Granth Sahib Ji teaches us to remember Truth who is keeping us alive by giving us breath.

ਹਮ ਆਦਮੀ ਹਾਂ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ ॥
ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣਾ ॥

*We are human beings of one breath; we do not know the
appointed time of our departure. Prays Nanak, serve the One,
to whom our soul and breath of life belong.*

(SGGS 660)

We should remember Truth before we do any work, but we behave in the opposite way. We have forgotten who keeps us alive and have given priority to our work. We do not look at Him. We started to worship work and forgot who keeps us alive.

Our life is dependent on one breath. If we are getting the breath only then our body exist. If we can't breathe, then there is nothing. We are informed that if we haven't seen Truth and has not followed his Divine command; we will be punished (once our breath is over). We are manmukhs if we haven't seen Truth. It's disgraceful if we

didn't see Truth and spent our breath simply eating food and wearing nice clothing.

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਖਾਇਆ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਸੋਇਆ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਕਾਪੜੁ ਅੰਗਿ ਚੜਾਇਆ ॥
ਪ੍ਰਿਗੁ ਸਰੀਰੁ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਜਿਤੁ ਹੁਣਿ ਖਸਮੁ ਨ ਪਾਇਆ ॥

*It is a curse to eat food, sleep and wear clothes on the body.
Cursed is the body, along with family and friends, when one does
not find his Master (Truth) in this life.*

(SGGS 796)

If we are manmukh or atheist here, who is going to welcome us after our life is over? That's why it is important to read and contemplate Gurbani. Then we should explore our body and stay under Divine command. We should meditate while performing our duties. We should keep account of our breath daily and the decision will be given at last breath. The decision will not be based on the karmas (deeds) of this world but will be based on the thoughts of mind. We are advised to stay thoughtless. The game of the world is the game of love. Truth tells us:

ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ

Truth says, all hearts are mine, and I am in all hearts.

(SGGS 952)

If all the bodies belong to Truth then we should not hate others. If we realize this then we should feel blessed by looking at other people as we have seen the visible form of Truth. The minds that are immersed in Naam, can see Truth in everybody. Gurbani tells us:

ਉਰਿ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥ ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ ॥
ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥ ਨਾਨਕ ਓਹੁ ਅਪਰਸੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥

One who enshrines the Naam within the heart, who sees the Truth in all, who, Each and every moment, bows in reverence to the Truth - O Nanak, such a person liberates everyone.
(SGGS 274)

Our recognition is explained in Gurbani. When we recognize our self, then there is no difference between Truth and us.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ ਅਵਿਨਾਸੀ ॥
O Nanak, the Gurmukh understands that he is like the eternal Truth.
(SGGS 765)

Our body is a Temple of Truth. Gurbani tells us:

ਹਰਿ ਮੰਦਰ ਮਹਿ ਹਰਿ ਵਸੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ॥
The Truth abides within His Temple and He is pervading in all.
(SGGS 1346)

If we do not admit it, then we are manmukhs. We are again told that Truth resides in us and our body belongs to Him. If someone does not read Gurbani or holy books, it is acceptable for that person not to believe this. But if we read and contemplate it, then we should accept this fact. The formless and material forms are two manifestations of Truth.

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ
The Formless Lord Himself is in material form.
(SGGS 1257)

There is no second thing other than Truth. If we do not understand this we stay in duality. This duality leads to slander and hatred of others. We will develop pride and start to differentiate between bad and good. If we will follow the teachings of Guru Ji and Satguru,

LONGING LOVE FOR TRUTH

then we will get peace. Our body and mind will be accepted in the court of Truth. It all depends on us to learn from Gurbani and stay in peace or not to understand it and go in cycle of life and death.

Our body is not our Home

Gurbani tells us:

ਅੰਮ੍ਰਿਤ ਰਸੁ ਕੀਰਤਨੁ ਹਰਿ ਗਾਈਐ ਅਹਿਨਿਸਿ ਪੂਰਨ ਨਾਦ ॥
*Sing the Sweet Ambrosial Praises of the Truth's Kirtan;
day and night, the Sound-current of the Naad
will resonate and resound.*
(SGGS 1219)

Gurbani starts from Naad, har tat or beej mantra, Naam or word of God. Our mind is disconnected from Naad and has entered this world. When it separates from the body and sits in the fourth state (Sehaj, sunn, sach khand or Parlok) then the Naad manifests. From Naad, the Divine studies start which is story of Truth, Ram, Hari or Waheguru. It includes praises of Truth. Truth is our root and we are created from Him. Truth puts us in illusion by sending us in material form. Gurbani tells us:

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥
*The Formless Lord Himself is in material form.
He Himself deludes in doubt.*
(SGGS 1257)

If we forget our root and started to praise others then we waste all our life here by forgetting our own home, our True parent and spiritual family. By exploring Gurbani, we can find Nij Mahal, Thir Ghar and Sacha Mahal (home of mind and Truth). Our physical body is not our real home.

For example, if we visit someone's home, we stay there according to their household rules and do not make our own rules. The charge of our physical body is given to Kaal (by Truth) and it does not belong to us. Our mind cannot make its own rules and cannot stay here by its own will. It has to follow the rules of Kaal. Kaal does not let the mind use its wisdom and jot. The mind was given wisdom and Jot by Truth, which it was suppose to use. The five doots of Kaal do not let us use Jot and put the mind in duality. In duality, arguments start among family members and society. In that situation, we forget about ourselves and start to think about others. We have forgotten about our parents, family, household, language and voice of our parents in the area of Kaal. Our mind is kept in such a place from where our mind cannot return to its own home. There is Bhavsagar on the way back. Bhavsagar (dangerous ocean) cannot be crossed without help of boat or other support. Gurbani tells us about the Bhavsagar.

ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੈ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ ਮਲਾਰੁ ॥

The terrifying world-ocean is difficult and dreadful; there is no shore on this side or the one beyond. There is no boat, no raft, no oars and no boatman.

(SGGS 59)

At such a place, our mind is kept in a secure unit from where it cannot leave by its own will. We live our life in sorrow and never find peace. It happens because we forget the way to go back to our home.

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੁਲੀ ਫਿਰੈ ਗਵਾਰਿ ॥

By forgetting the way of love, we wander lost and confused.

(SGGS 1426)

Educated scholars of Kaal punished the holy people who wanted to tell our minds the way to go back to its home. Then Truth sent his servants (saints, devotees and gurmukhs) to remind us the way to our home. The people in the area of Kaal did not like that and started to torture them by burning them alive, drowning them in water or throwing them in front of elephants etc. In that situation Truth saved them by changing the attitude of maya. If they were drowned in water, the water would bring them on the surface. Similarly if they were placed in fire, the fire itself will make safety circle around them. If they were thrown from the mountaintop Truth saved them. By watching such events, the people realized that the way they were explaining was right. Now the Gurbani of Sri Guru Granth Sahib is giving us the direction. As our mind entered this world, our minds are imprisoned in Bhavsagar. We are deprived of all the comforts and are forced to work all day in the form of our job from farming to business. We work all day and in the evening, when our mind has to go back to its home, it is not allowed to take anything back. We are used to this side and work as per direction of Kaal. Here we fight with each other and at night, we are forced out of the body and leave all of our earnings in this world. We go to sleep and leave the body here in this world. Again, the same thing starts the next day. That's how we waste our life. As an example, in this world we fall in love with some physical forms (other species). Based on our love, at the last breath of our life, our mind is sent in that particular life. It happens through dhyaan (attention). It is happening from satyug (golden age), Traytaa (silver age), duapar (bronze age) and now we entered the dark age (kal yug). In Kal yug Truth sent Satguru Nanak Dev Ji as his messenger to teach this game to the people of this world. He told us about the Bhavsagar, the ocean of fire, the ocean of poison and the world. Gurbani tells us:

ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ ਭਯੋ ਆਨੰਦੁ ਤਾਰਨਿ ਮਨੁਖੁ ਜਨ ਕੀਅਉ ਪ੍ਰਗਾਸ ॥

LONGING LOVE FOR TRUTH

*First, Guru Nanak illuminated the world, like the full moon, and
filled it with bliss. To carry humanity across, He bestowed His
Radiance.*

(SGGS 1399)

Now, in human life we have a chance to go back to our own home,
the Home of Truth.

Waheguru Ji Ka Khalsa, Waheguru Ji Ki Fateh

Glossary

Akath Katha: Indescribable story of our mind. It explains how our mind came to this world after separating from God and how it can unite with God in this life by guided meditation. It can be explained by a saint who has union with God and has done guided meditation to reach the stage of enlightenment.

Amrit: Ambrosial nectar. It is food for the mind. Our mind gets it when he listens to the word of God. When our mind gets amrit, the taste in our mouth will be sweet even when we haven't eaten anything sweet.

Anhad Bani: It is in the form of musical tones. God communicates with our mind in this language. We can only listen to it if our mind is in its home (Nij Mahal or Sunn). The mind who has listened to anhad bani is known as a Saint.

Ardh: The area below the level of eyes. The game of our world (of thoughts) is played in this area.

Bemukh: The mind that is disconnected from Truth.

Bhavsagar: The dangerous ocean of darkness. The ocean comprises of oceans of fire, poison and peace. These oceans are our thoughts. Ocean of fire includes thoughts of job, desires, ambitions, worries, suspicions and our family matters. These are the qualities of air. Ocean of poison includes thoughts of lust, anger, greed, pride and attachments. These are the qualities of fire. Ocean of peace includes thoughts of faith, devotion, contemplation, forgiveness, politeness and charity. These are the qualities of water. Every night, when we go to sleep, our mind falls into it. At that time, we do not think but the mind drowns in the waves of air, water and fire.

Sometimes we can realize this as a nightmare in the dreams. God takes our mind out of it by its Word. Then our mind starts to see dreams. At the last breath of our life, the messenger of death takes our mind out of Bhavsagar by torturing us.

Dar: Door to the castle of mind.

Dargah: The Divine's Court.

Darshan: When God blesses us by revealing Himself in the subtle form (Divine Light). It happens in the stage of enlightenment.

Dharam Rai: Righteous Judge. It keeps track of our breaths. The calculation of our breaths is in four categories depending upon our usage in the oceans of fire, poison and peace. The fourth category is when our mind saves the breaths by connecting with the Word of God.

Dharamsaala: Inn, a common area in the village where travelers used to stay. Children used to get education in dharamsaala (when there were no schools).

Divine Vision: Also known as *Dib Drist*. It means the mind can see anything without the use of physical eyes.

Duality: Means not treating persons equally. For example love for one and hate for other.

Duapar Yug: The Silver age, time period when the human beings were at Sato Gunn i.e. had politeness, forgiveness, control on emotions, contentment and satisfaction. Only rare human beings killed their pride in this Yug.

Five Doots: They are lust, anger, greed, pride and attachment. They are subtle like our mind. They live inside our body. They give

thoughts to our mind. They are part of spiritual family of our mind and soul.

Fourth State: When our mind goes out of three qualities of maya (thoughts), then it enters the fourth state. It is also known as Sunn (house of mind).

Ghar: It means house.

Ghosts: The reason our minds are called ghosts is because they don't eat the food for the mind, instead they eat only air from breath to breath which is food for the ghosts. Our mind behaves like a ghost when it is attached to duality, inequality, slandering and other thoughts.

Gurbani: Writings of Guru.

Gurdwara: Place of Guru's congregation.

Gurmantra: Tool for the mind, given by a Guru which is in our language. It is used to control the mind and to stop thoughts by meditation.

Gurmukhs: Who live life as per teachings of Guru. They try to stay away from three qualities of maya.

Gursikhs: Also known as gurmukhs, who do not follow their mind but live their life as per teachings of Guru.

Guru: The spiritual teacher who knows about the Divine Word of God, Truth and can explain the way to unite with Truth.

Guru Arjan Dev Ji: Fifth Guru of mankind or humanity.

Guru Gobind Singh: Tenth Guru of mankind.

Guru Nanak Dev Ji: First Satguru (true Guru) for mankind.

Gyaan: Spiritual knowledge.

Hari Mandir: Temple of God, i.e. our body where Truth or God resides.

Harimandir Sahib: Also known as Golden temple these days. It is the map of house of our mind in the body. It is also known as the Tenth Door, Dasam Dwaar and Hari Mandir).

Hemkunt Sahib: A holy place in northern India, where many Sikhs visit in summer.

Jot: This light gives us perception. It gives us perception into the subtle world. In the subtle world we see everything from our dreams and beyond. In our dreams we can speak and see things, but we don't use physical eyes or our physical mouth for that. The Jot allows us to use our subtle entities for that.

Jaagat: The mind which is awake day and night. In that state, our mind can see without the use of physical eyes.

Jap Ji Sahib: First chapter of Sri Guru Granth Sahib, written by Guru Nanak Dev Ji.

Jum: Messenger of death. It presents the mind to the Righteous Judge, once the wealth of breath of the mind ends (at the time of death of physical body).

Kaal: God gave control of all material things to Kaal. It includes planets and physical bodies of all types of lives. God has kept only two things to Himself, one of them is the Word of God (Naam, Shabad) and the second one is air which is given to us in the form

of breaths. Kaal acts as a baby sitter to keep the mind in thoughts. Kaal uses its five subordinates or doots (lust, anger, pride, anger and attachments) to give thoughts. Kaal's job is to provide the material things (food, clothes etc.) to all the creatures of this earth.

Kalyug: The present time frame also known as the age of art.

Lok: The material world.

Manmukh: The mind which stays in thoughts and is disconnected from God. Manmukh mind is self centred and selfish. It is attached to lust, anger, greed, pride and attachment.

Naam: It is the Divine Word of God and is also known as logos, Shabad, Sehaj dhun and Anhad Shabad. It comes out of God's mouth. It can be heard by our ears but can not be written in our languages. Word of God is in the form of musical notes which resound continuously inside us.

Net of Kaal: Three types of thoughts, also known as maya.

Nij Mahal: The house of mind, also known as sunn, tenth door, Thir ghar or Dasam Dwaar.

Nirankar: Formless; term used for God.

Nirgunn: The empty space all around us. All the planets are in Nirgunn. It is the subtle form of God.

Panj Doots: They are lust, anger, greed, pride and attachment. They give us thoughts. They also steal Amrit (food of mind).

Parlok: Also known as Sunn, Primal silence, house of our mind. Where our mind goes when we sleep.

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Rishi Muni: People who did intense meditation by staying away from their families and home.

Sanmukh: The mind who stays with the Truth under His Divine Command.

Sargunn: All the visible creation. It is made up of elements of air, water, fire, ether and earth. It is the manifested form of God (Truth manifest).

Sehaj: A stage of intuitive peace or ease, when we are thoughtless and listen to the Word of God.

Sehaj Ghar: Mansion of God.

Shabad: Word of God, also known as Naam.

Shiv Ghar: Home of Truth.

Sikhs: Students who want to be one with God in this life.

Simran: Meditate on God.

Sri Guru Granth Sahib Ji: A holy book of mankind. It includes teachings of saints, devotees and Gurus of many faiths.

Sukham: The body of the mind that we see in dreams.

Sumdrist: The stage where our mind keeps its attention at God even while doing worldly activities.

Sum Drishti: Looking at God at the same time when we look at the material world.

Sunn: It is the primal void when our mind is free from the three qualities of maya. When we are above these three qualities, our mind goes into Sunn.

Sunn Mandal: The empty space all around us in which all the planets are present.

Sat Guru: True Guru. This term is also used for God. The mind that is created from the Word of God is also known as Satguru.

Taksaal: An institute for Divine Studies.

Ten doors: These include 9 openings in our body (2 for nose, 2 for eyes, 2 ears, 1 mouth, and 2 for excretion) and the tenth door which is invisible. The tenth door is used by our mind to enter its house.

Three qualities of maya: (Maya) These are Tammo Gunn – lust, anger, greed, pride, attachment, slandering and duality. Satto Gunn - Faith, charity, control on emotions, forgiveness, politeness and devotion. Rajjo Gunn – job to sustain life, worries, ambitions, suspicions and desires. This is also known as subtle or invisible maya. These are our thoughts.

Truth's Feet: Word of God, Naam and Logos.

Truth: The term used for Lord, God, Waheguru etc. Waheguru is the mantra given by Guru.

Urdh: The area above the level of eyes. It is also known Parlok.

Vedas: Holy Scriptures (of Hinduism).

Yum: Messenger of death. It presents the mind to the Righteous Judge, once the wealth of breath of the mind ends (at the time of death of physical body).

LONGING LOVE FOR TRUTH

About the Author

Bhai Sewa Singh's native village is Tarmala in Mukatsar district in Punjab, India. S. Kundan Singh was his father and Mata Ishar Kaur was his mother. Bhai sahib was born on August 10, 1944 at village Bahuliana, Tehsil Chunni in District Lahore. He graduated from high school in Abohar and in 1972 he graduated as Giani from Punjabi University, Patiala.

In his early childhood he was inspired to imbibe Gurmat by his father and mother. In the year 1978 he took baptism "Amrit" at the inspiring persuasion of his close associate, Bhai Inderjit Singh Nargangwal. His mother was spiritually inclined towards Naam Simran. The holy company of his mother and many other saintly souls laid the solid foundation of spirituality in his early life. With Akal Purakhs grace and through Naam Simran and Shabad Surat practice, he became enlightened.

He started this noble mission with the help of Bhai Indejit Singh Narangwal. They went from home to home to advice people to connect to Gurbani. He preaches and teaches union with Waheguru (Truth) on the basis of the inspired and the revealed word of Gurbani. Preaching pure Gurmat, he explains techniques that lead to an ultimate union with Waheguru through Naam Simran. His wife Bibi Daljit Kaur is the source of inspiration behind this mission.

He started to devote his entire time on this mission in 1995 from Abohar. Many other members of Bhai Sahib's family have been contributing towards the fulfillment of this noble mission. His daughters Bibi Gurpreet Kaur and Bibi Sukhwinder Kaur are significantly contributing to expand the Gurmat parchar in North America.

By keeping such a great mission in mind and with the association of inspired Gurmukhs, Bhai sahib established Sarab Sukh Charitable trust in 2005. Construction of an institute of divine studies, Gurdwara Prabh Milne Ka Chao was started in Moga. By the grace of God and under the direction of great quote from Gurbani “The entire human race is same”, rays of enlightenment are spreading to each and every corner of the world by this institute.

In an institute of divine studies, one year and four year courses were started in 2007. The purpose of the courses is to teach the students how to live their life by following Gurmat. By the grace of God, the aroma of love of this blooming garden is spreading in the entire world.

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